SCHOOL
COLLEGE
ESSAYS.

I. Sept 11. 81. 95%

Gunpowder

Gunpowder is an explosive, made alike by nearly all nations, consisting of 75 parts nitre of Salt-petre, 15 parts Charcoal and 10 parts Sulphur, for 100 parts of Gunpowder.

The materials are nearly all found all over the earth, and are first made as pure as possible. The nitre is soaked in pure spring water then boiled and cooled and put through canvis bags and cooled after being boiled a second time.

The Salt-petre is found nearly every place and in some warm countries is found crystallized on the ground or on the rocky walls of caverns. In some places it is found in veins and is dug the same way as coal and other minerals. In India the yeild is very great. And nearly the whole world gets its Salt-petre there.

The nitre fields are large plains which are overflowed at certain seasons of the year, during the periodical rains, and the salts in the surface are dissolved and new salts are formed in their place.

The Charcoal is not made like common charcoal but is made from thin branches of the Dog-wood or Willow trees which are first cleared of their bark and dried and then cut into peces about as large as a lead-pencil and packed

[illegible] gunpowder makers provide fire and in three or four hours the charcoal is made.

Sulphur is found either pure or mixed with other minerals. The craters of volcanoes often furnish large quantities of it. In the island of Java is an extinct volcano where there is a single mass of sulphur enough to supply the world for many years, and it is said that in this volcano there is a lake of sulphuric acid from which flows a river of the same kind of acid. The sulphur dug is only the crude sulphur which has to be purified the same as salt petre, it is broken into small pieces and put in a pot over a fire until it is melted. It is then skimmed and left to cool, before using it a piece is taken and held over a lamp if it passes off into gas it is pure enough to be used.

A powder mill is not like other mills, it has not one building only but a long row of sheds a great distance apart so that if one blows up the rest will escape damage.

In Asia powder is made by women and children who pound it in troughs with wooden hammers.

In our country it is made by machinery. In the mills are deep troughs of iron which the materials are

put into and crushed by large wheels. The materials are well mixed now and taken to another mill where there are more troughs and wheels, the men put them under the wheels and lock the doors and go away.

The next process is the pressing when they are pressed into hard cakes which are then put in a grinding machine and cut up into grains which are put through a hair sieve to make them the right size they are then put in a barrel and shaken together which makes them very smooth and they are then ready for sale.

As steam engines might set the mill on fire, most of the mills are run by water.

Powder was first used in China but is now used all over the world.

No 1 95

Composition.

Gunpowder

by

R. E. Speer.

September 11. 1881

Apr. 28, 1881

Iron.

2. Apr 28. 1881. 90%

Blank Iron is a metal made from a brownish red ore which is found in veins and dug by miners. After being dug from the ground it is taken to the furnaces where it is melted and moulded into bars.

Masses of iron, nearly pure, have fallen from the sky in the form of meteors. Some of these weighed several thousand pounds, and were used by the people of the countries, in which they fell, for making spear heads, hatchets, axes and many other things.

When pure, iron is almost as white as silver, but the iron mostly used is not pure, ~~nought to be white~~.

Margin too narrow

Hematite ore is so called because it is of a bloody color. A good deal of the pig iron used in the United States and England is made from this ore. It is found in the United States South America and Europe. In Missouri two mountains, Pilot Knob, and Iron Mountain, contain large quantities of this ore.

Magnetic iron ore gets its name from the ancient country of Magnesia in Greece. Most of the iron ore in europe is of this kind. In this country it is found in New York, New Jersey, North Carolina, California and some other

the best iron and the finest steel.

Cast iron or pig iron, as it is commonly called, because it is moulded into little bars or pigs, is made by melting ~~iron ore~~ in a furnace. ~~The furnace is filled to the top with~~ coal, lime-stone and iron ore thrown in one after another, ~~until it is filled up.~~

~~The~~ lime-stone is put in to take out the impurities with which the iron is mixed.

When a furnace is once lighted it is never allowed to go out until a new furnace has to be built. Sometimes a furnace will keep running for years, new layers of iron ore, coal, and lime-stone being thrown in as fast as the other burns out. At the bottom of the furnace is a hole, to let the melted iron run out, which is blocked up with sand when not in use.

Cast iron is only fit for making things that have to be moulded such as gas pipes, heavy stoves, pillars, railings and the like. It is not pure and can not be hammered for it will break when pounded, to make it into wrought iron, which is softer and can be pounded, the cast iron is melted in another furnace, and stirred up so that the air can get in it. When the iron in the furnaces is so nearly melted that it makes a kind of paste, a lump is got on a stick and taken

to a hammer under which it is pounded until it is red hot, this makes the iron into a solid mass.

Wrought iron thus made is softer than pig iron and may be hammered into bars, plates and many other things which can not be made from cast iron.

Steel is a kind of iron which is harder than wrought iron and softer than cast iron.

England makes more iron that any other country the next largest amount is made in the United States.

Sometimes an extract of iron is given as a medicine but most people get enough from the food which they eat.

~~Where did you get your information? Have you an encyclopedia?~~

Salt and Pepper. 3. Oct. 12. 81 95%

Salt when pure is so clear that we can see through it. It is obtained in three ways: from salt beds, salt springs and from the water of the ocean. When salt is found pure it is mined like other minerals, but when found mixed with other minerals or with earth water is let in until it is dissolved and the salt water is pumped out and the water is made to pass off leaving the salt.

Rock salt is found principally in Europe. In Austria and in Germany there are large beds of this salt. In one place in Poland there is a bed quarter of a mile deep. In Spain there are mountains of this salt. In the United States this salt is found only in the southern part.

Salt springs are found all over the world. In the United States the principal ones are found in New York and Utah.

The salt is made from these springs by boiling the water until it evaporates leaving the solid. When the water is boiled quickly a fine table salt is left but if it is boiled slowly a coarse salt is left.

Sea water salt is made from sea water This salt is hard and coarse as the water is evaporated by the sun.

Salt ~~makes~~ forms a part of almost every kind of food and is much used in pickling and preserving fish, meat and vegetables. As some countries have no salt it is one of the most important articles of commerce.

Pepper is a spice made from a bush berries which grows in most hot countries The berries are about as large as peas and grow like currants, they are first green then red and then yellow, when dried they become black and wrinkled. Black and white pepper come from the same kind of berries, but white pepper is made by soaking them in water and removing

The hulls are then grinding them, while black pepper is made by grinding the berry whole.

Red pepper gets its name from the color of the berry from which it is made.

95.

S. Speer.

2 12. 1881

Oct 26. 81

Snakes.

4. Oct. 26. '81 100%

Snakes have a back-bone, ribs and a skull, but they have no other bones. [illegible] to [illegible] mind but the skull they have as much [illegible] as any [illegible] has a skull. The snake is covered with [illegible] which [illegible] able it to move, as they catch on the ground and [illegible] [illegible] move on a smooth surface, such as glass.

Snakes may be divided into two classes, the poisonous and those which are not poisonous. In our country there are very few of the first kind but a great many of the latter. Of the poisonous snakes the only ones found in our part of the country are the rattle-snake, the copperhead and the blown viper of the other kind are the black

garter, house and water snakes. The water snake stays mostly in the water eating small fish, worms and bugs. The garter snake is found along [illegible] the wood, it gets its [illegible] stiff [illegible] like [illegible]. [illegible] snake is found [illegible] of [illegible] and will [illegible] [illegible]

Men gives people a good scare.

Most snakes are [illegible] [illegible] though [illegible] [illegible] [illegible] bugs it eggs

[illegible] them in a warm place or curls around them and hatches them by the heat from its body.

Nearly all snakes can swim, and climb trees.

It is said of some snakes that [illegible] they [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] from which few recover.

[illegible] Africa snakes are found which [illegible] 30 [illegible]

[illegible]

[illegible] their prey, but this is denied by some authors.

In our country few persons die of snake bites although in [illegible] as high as 10,000 people have died of them in [illegible]

Postage Stamps. 5 Kw. 9. 81 85%

Postage stamps were first used in 1840.

It is thought by many that Rowland Hill first thought of them, but Italy claims the honor.

There are many stories concerning the way Hill thought of stamps, one of them relates that as Hill was stopping at a tavern the post man came along with letters with one for the servant girl, he gave it to the girl who looked it over and then returning it to the carrier said that she had no money to pay for it. When Hill offered to pay the postage, but the girl refused and when the man was gone and Hill asked her why she would not let him pay for the letter she told him that she had gotten all the information she wanted from reading the

noticed. It was then that Hill thought of postage stamps, for paying for the letters before they were sent.

Italy claims that the stamps were first on the lower left hand corner of the envelope and were used in 1838 & 9.

Postage stamp collecting was commenced in 1870. For several years England enjoyed the large part of this trade, but now it has grown to such an extent that a name, Philately, has been given to it.

The collecting of stamps gives much information and pleasure to the collector. On the South American stamps are collections of mottoes. The stamps of France and Germany are histories of their countries. The stamps of the East Indies are geographies of the islands which they represent.

The English stamps, ever since they were first issued contained the picture of Queen Victoria. The stamps of the United States contain the heads of the principal men. The issue of 1869 contained the greatest set of stamps ever issued by this country. The stamps used by our country now are the same used by civilized countries, and many people think that the issue of 1869 should be brought into use again.

85

E. Speer.
ter 9, 188

The Civil War of 1861-5.

G. Nov 23. 81

90%

The principal cause of the civil war was slavery. In 1620 the captain of a dutch trading vessel brought to this country and sold a few slaves little thinking what a bloody war would follow from that cargo. In the south the labor of these slaves was found to be very profitable; while in the north it was just the opposite.

The southerners wished to take their slaves into the territories while the northern people wished the territories to be free. This together with a few other causes and the protective tariff led to the war.

In the latter part of Buchanan's administration affairs came to a crisis by South Carolina seceding. & C. as rapidly follow

ed by the other southern states. These states immediately commenced to collect, organize and arm. The north had seemed asleep until the capture of Fort Sumter. Then the whole north joined in the cause. Party lines were cast aside and several hundred thousand soldiers placed themselves at the disposal of the government.

The condition of the north was anything but favorable for war, while the south had been several years and had been preparing for it for several years. And when on April 14 1861 the capture of Fort Sumter showed that war had really begun the north was wholly unprepared and the south ready to fight it out.

On May 20, 1861 the capital of the confederacy was removed from Montgomery to Richmond. Jeff

Davis having been elected president.

During the first year of the war the principal battle was Bull Run. The confederates had gained a vast of the battle, but this only served to stimulate the north to harder action and to show them that the south was in earnest.

At the beginning of 1862 the fighting which had been done at random took a general plan. The object which the north wanted to accomplish being the blockade of the southern ports and the opening of the Mississippi. At the end of the year both of these had been partly accomplished.

The objects fought for 1863 were the same as in the preceding year. The army of the federals numbered about 900,000 men while

the southern armies at about 300000. When the year was finished the Mississippi was opened by northern vessels thus cutting the confederacy. During this year the southern government became so poor that it was compelled to issue paper money, which soon became useless, to pay its troops. On Jan 1. of this year Lincoln issued his emancipation proclamation declaring all slaves free.

In 1864 the same plan was carried out, and the capture of Richmond added. At the end of the year the Southern ports were blockaded the Mississippi held by the North and the troops had a good chance at Richmond.

In the beginning of 1865 the war was evidently near the close. The whole power of the south lay in two armies. On April

This project had been fought for in 1861 & 2 & 3 & no success.

1865 the army of Lee laid down its arms to the troops of Grant. The other armies soon surrendered.

A reward of $100,000.00 was offered for the capture of Jeff Davis. He was captured by the U. S. Cavalry near Irwinville Ga. He was confined at Fortress Monroe but was pardoned by President Johnston.

The most important land battle had been the battle of Gettysburg on July 1, 2 & 3, 1863. It lasted three days and was considered the turning point of the war.

The northern troops were led to victory by Meade, which led the southern troops. For three weary days the armies surged against each other and it was not till the Fourth of July 1863 that the proud troops of Lee were driven back to the south.

The most important naval battle was the fight between the Monitor and Merrimac. The commander of the fort where the Monitor was stationed, had received orders to send her to Washington, as it was thought the dreaded Merrimac would attack that city and as there were no ships to defend it. But he disobeyed instructions and ordered her commander, Worden, to attack the Merrimac. Worden obeyed and defeated the Merrimac and the Capital was saved.

Peace was made April 9. 1865. In the universal happiness which followed it, Lincoln was said to have been shot it was true.

On April 14. 1865 Lincoln was shot at Ford's theatre by John

tween the north and south soon healed.

The war and the death of Lincoln, the secession rebellion, showed foreign governments the great strength of the Republican system of government, it also showed that as this was a republic, slavery could not be tolerated and the black as the white man was to be free. The negroes were made fully free in 1870 by being allowed the use of the ballot.

Wilkes Booth who inwardly imagined he was doing his country a favor. He fled into Maryland where he was shot by a soldier named Boston Corbett while standing in a burning barn.

The war abolished slavery from the United States for ever, but it had cost the north $2 700,000,000 together with 500,000 men.

As the southern government was overthrown its war debts were never paid. Money was scarce in the south but as many of the old slaves refused to leave their masters labor was cheap and reconstruction rapid in both north and south.

Railroads and manufactories were built and soon the southern states were readmitted to the union and the wound, caused by the war, be

Difference between our form of government and the English.

7. Ans 4. Sor 707.

Everything must have government of some kind hence there are different forms to suit the people and countries where it is used.

Our form of government is republican. In it the people governs themselves or rather should govern themselves. The English form is a limited monarchy. In it the people are governed by a ruler who is held in check somewhat by a parliament.

The head of our government is a president who is elected for 4 years and has power to appoint ministers, consuls and the like with the consent of Congress.

Our Congress is divided into

two parts, the Senate and House of Representatives, The ~~members of~~ the Senate is composed of two men from each state who are elected for the period of six years. The House is composed of as many ~~two~~ for so many people and is elected for 2 years.

The queen has power to appoint members to the higher house of parliament, ministers make treaties and the like.

Parliament is divided into two parts, the House of Lords and the House of Commons. The members of the former are appointed by the queen, of the latter (probably) by the people.

In comparing these facts we can easily see how much freer our country is than England. This freedom is

the cause of our great prosperity.

Windsor.

Windsor palace is situated at Windsor on the Thames 23 miles from London.

The house is situated in a park which is called "Little Park" The buildings covers twelve acres of ground.

The castle was first built in the time of William the Conqueror. The present building was built in the times of Henry I, II and III. Queen Victoria seldom lives there.

The palace contains a very large historic picture gallery and the rooms are large and exceedingly furnished.

Arctic Explorers.

9 Jan 25. '82 F. G.

If Miles Tyne were to be believed Capt John Crathorne would be the greatest of Arctic Explorers and the honor of the discovery of the north pole would belong to England. But as Miles Tyne is not to be believed and as there never was such a person as Capt Crathorne we have still cause to hope that if the pole ever is discovered the Americans will have as much chance as any one else. They have penetrated farther north than any other and have discovered an open sea at about 80 or 81 degrees from the pole or about 600 miles or more.

If any body sets this far and the sea continues to the pole why can't they go on to the pole? The pole of cold is the like of the real pole and as instead of getting colder it gradually grows warmer.

Sir. John Franklin's expeditions were

many the most important were sent out by England or any other nation. The parties were sent out to find the North-West passage to India and China. Franklin made three voyages and in the third was lost. Observe a paper was found by Capt. McClintock and brought to England stating that Sir John and his men had frozen and starved to death

The Scandinavians were the discoverers of Greenland, which has since been the depot of supplies for all expeditions

Of American explorers Hall, Hayes and Kane were the principal. Chas. F. Hall's expedition started in 1860 in the ship "George Henry" to discover the remains of Franklin's company. They reached 82° 16' and then returned having found no trace of the expedition for which they have searched

Hayes reached 81° 37'. Kane discovered the Open Polar Sea. In 1853 & 54, with the ship "Advance"

Captain Holdaway with the "Germania"

in reached 8°5. Parry reached the high latitude of 82°45. Hall reached 82°30' and could have gone farther but returned for reasons.

But even after so many navigators have in vain endeavored to reach the pole there are still many others eager to reach the place. Though for my part I don't see what they are going to do with it when they do find it

Victor Hugo.

10 Feb 8, 52 100%

Victor Hugo the great French writer was born in 1802. While yet a boy he became a wanderer from place to place and finally left with his mother settled in a monastery with an old monkey friend. One day while the boy with his brothers was playing in an old garret, they found a bible and in after years Hugo said it was one of the most delightful books he ever read.

Hugo when about 18 years old determined to enter for one of Louis Philippe's French academy for poetry. He felt sure he would unfortunately have taken the prize but on the last line he omitted his age and the judges, thinking this a mockery, refused to give him the prize. Later afterwards sent his poetry to another academy and received a pension.

Hugo married and a daughter of

Napoleon while his mother was not. When Napoleon was overthrown his father was thrown out of office and, following the general ~~retiring~~ retire he went with his wife. The exact training we did to his mother and he was brought up in a quiet way in the capital of France. His first book was written when he was about 20 years old and met with great success.

When he had received some money he married a young lady R. S. who had been his playmate in youth. Now days we are almost the very verge of poverty. He received a pension from the king, who, finding a letter of the poets, asking a friend, who was sought by the government, to hide in his house and saying that the officers would not think of searching the residence of a good a citizen and loyalist, gave the officer an order to pay days an annual pension.

All Paris took part that fête-day as a holiday, and the whole street

on which

~~where~~ he lived was deserted and as the evening fell he. On the afternoon the street was filled with the school-children dancing for a right & the great trees and author, and when he made his appearance a small girl ~~stepped~~ up and recited a little speech to him.

Hugo has written about 19 novels and plays, together with many pieces of poetry. His most favorable piece in this country is "Les Miserables" many parts of which have been taken out and made into stories by themselves, one of which is "Gavroche, the Gamin." He has written about a dozen volumes of poetry, in all about 20 or 30 volumes of literature.

He has done much for the literary world and still seems in a condition to do much more.

Duel between Billy and Graves.

11. March 1. 82 100%

Of all the customs left to us by our forefathers, by far the most terrible, barbarous, and absurd is that of duelling. When one man deliberately, wilfully and in his right mind murders another in a duel what is the reason he hasn't as much right to be hung as any other person who has murdered any one in a different manner.

The name given to this manner of revenge by its progenitors, "the Code of Honour", shows what kind of an idea of honour they had; for we can't see "honour" in cold blooded ~~honor~~ murder.

The two worst duels ever fought in this country were probably the ones fought by Hamilton and Burr, and by Billy and Graves. The former was fought for almost no reason at all, but Burr wished to rid himself of an antagonist who blocked his

the road to popularity and power. Hamilton was killed and Burr retired from public life "a fugitive, a vagabond among his kind" amid the hisses and sneers of those who had formerly been his friends.

The duel between Cilly and Graves was fought for a few trivial words but resulted in the loss of a citizen from his state, statesman from "the house," and a father from his family.

Jonathan Cilly was member of Congress from Maine and N. J. Graves from Kentucky. They were warm friends but Graves was a friend of G. W. Webb editor of the New York "Courier and Enquirer." It was this friendship that led to the duel with Cilly.

One day there was a debate in the House of Rep's involving comments on the character of Gen. Webb and Cilley said "he did not think any charges Gen Webb might make were entitled to much credit in an American Congress." The de-

bate was on a public matter and no one thought Billey's remark would amount to anything, and all were surprised when they heard that Webb had taken the remark as a personal insult and had demanded an explanation from him. Graves carried a note demanding this but Billey guessing what was in it refused to receive it. Graves thought this a reflection on his honor had he demanded an explanation. Billey told him he meant no disrespect, but this failed to satisfy him and he demand that the member from Maine should declare Gen. Webb "a man of honor and a gentleman". Billey completely refused. The day after he received a challenge from the Kentucky mood which was delivered by Harry H. Nice he accepted and chose George W. Jones as his second.

The time was fixed at February, 24. 1838. at precisely noon, the weapons to be

rifles, distance - 80 yards.

Each combatant was accompanied to the field by a few friends and two surgeons. Each took his place, one in the shelter of a copse of trees the other on a higher spot of ground.

The voice of the second was heard. "Gentlemen are you ready?" and almost immediately he added "Fire! One-Two-Three-Four." Neither was to shoot before the word "fire" or after "four."

Both rifles went off at nearly the same time, and when the smoke cleared away both men were seen to stand unharmed. Another shot was demanded by Graves and after much talking granted. This "round" had the same effect as the first. Then Graves angrily said "I must have another shot." In vain did his friends and those of Billey endeavour to prevent him but he was set in his

way and another shot was given. When the smoke blew away Billey was seen to reel, throw up his hands and fall, exclaiming "I am shot." He was stretched out on the ground and after a few gasps expired.

Graves and his friends hurried from the ground. Billey's funeral took place a few days after and was attended by almost all the members of Congress.

Graves retired from public life to one of remorse and shame.

Remorse is and should be, to a murderer, his continual reward.

The Commanders of the Late War.

Very good. Worthy!

12 March 1892 99%

Among all the skilful officers who have led men to battle, to conquer or die, in America "Stonewall" Jackson was and still would be if he were alive, the most prominent. He was the most powerful leader, the most profound strategist, and the grandest hero that ever fought for a cause either for or against the government of the United States. Many times he sacrificed the most precious, and in fact the only, hours he had for repose that his troops might take the rest which would have to fit them for the struggle which always lay before them on the morrow. But — he fought in a wrong cause. (Had he had men to back him, and had a disposition such as Grant had, to butcher his men, the cause of the Union would never have succeeded and a certain Union general would never have been elected president, nor have ever had a chance to have a third term which we are very thankful he never got and hope he never will.)

The only thing we have to sorrow for for Jackson is that he was shot by his own troops: but had they known he

was their blood leader they would never have raised a finger to harm him.

Probably the general with the most ability after Jackson was Robert E. Lee. He received a good education and led on his troops like the brave man he was till the last, success ever attending him.

An incident occured in Richmond connected with Lee's troops that gave them a name which stuck to and exactly suited them. There was very little reading matter in camp and the soldiers seized Hugo's novel, "Les Miserables" which was being printed by a Richmond firm; and, unfamiliar with the correct pronunciation of the name, called it "Lee's Miserables" and gave themselves that name.

At last Lee was compelled to surrender by overwhelming numbers and his brave men gave up their arms with tears in their eyes. But it was not cowardice that brought the tears it was surrender. Grant, Sherman and Sheridan had not made them laugh.

Two more of the most success-

but Confederate leaders were the two Johnstons; but like Lee and Jackson they also fought in a false cause and one was blotted up as a martyr to the state for which he had so much devotion.

Other illustrious and non-illustrious Confederate leaders were Bragg Cunningham Price Buckner Ford Morgan Van Dorn Wagner Hardee Gill and Mosby.

The most successful Union leader was Grant. His orders were as unbreakable as the laws of the Medes and Persians and were very little distasteful to his men as the laws imposed on the Medes and Persians were to them. Backed or rather fronted by thousands of true soldiers he kept boring away at Lee, little regarding the time and cost that it took to be thus worn away from one family a father, another a son, another a father - little regarding the widows and the orphans he was making and all for the cause he was fighting in the extermination of the Rebellion which is to day a disgrace to the name of some Southern States.

McClellan was a Union general and one of the few of whom nothing true can be said the "Lincoln" Lincoln. He had a command that was worth having only during part of the war: for the Fredericksburg campaign that it was hardly a matter of more than the Confederates as he was removed, to make room for others like Pope who under a pretence of fighting were in reality furnishing the Confederates with arms. Another reason McClellan was removed was that Chase and Stanton were jealous of his great and almost unparalleled success in West Virginia and Virginia. Lincoln thought that McClellan lingered unnecessarily after the battle of Antietam, while in reality he only lingered that his men might get the clothes and clothes which it was necessary they should have; and when he was compelled to go many of his men were compelled to go barefoot.

When Gen. McClellan left the Army of Potomac cheer after cheer went up for "little Mac" and his pictures were hung up in almost every

test. His soldiers fondly hoped he would come back to command them but it was not to be, the "Administration" thought differently and the great general was retired from the command of the Army of the Potomac which he had raised to what it was and which only he knew how to command so well. Why was this and why? Because Gen. Geo. B. McClellan was a Democrat.

That he had merit and ability was known or why should Lincoln have taken him to command the army which he had so much mind.

Other generals of the north were Rosecrans, Sherman, Sheridan, Porter, Burnside, Meade, Grant, Butler and McDowell. Last but not least Hancock and Garfield.

Of anything shown are we the was the my opinion. the worst generals of the war should be them POPE. If I was asked the reason I should only refer them to his disgraceful conduct to Gen. John Porter and his cowardice at the head of the Army of the Potomac.

H. E. Spur

[illegible] v. Grant
[illegible]ch - 1882.
[illegible]

"Stonewall" Jackson.
(Thomas J.)

"Son from a very poor family, Jackson entered West Point & the war with Mexico & the great character he displayed"

13 Mar 28, '02 49

Thomas Jonathan Jackson was born at Clarksburg, Virginia on January 21, 1824. His father was Jonathan Jackson and his mother Julia Neale. When very young his father died and his mother was left to support her little family. Several years after her husband died she married a young lawyer named Woodward who being unable to support her family sent of the children to their relations. This marriage was violently opposed by Mrs Jackson's family who threatened to disown her if she married Woodward.

About half a century ago a small boy apparently about seven years old was seen trudging along a country road, that boy was the future "Stonewall" Jackson. He was going to his uncle's house to live. Shortly after his brother came to live with him as he had become involved in a quarrel with his guardian. He became discouraged also & the two brothers persuaded him to run off with him. The boys went down the Ohio river on a steam flat but soon became almost starved. They hired out on an island to

chop wood for a steamer. Here they stayed all winter and they were glad to return to their uncle, who received them again as warmly as he had at first.

Thomas naturally took to books and was willing to do his share of work while his brother was rather the opposite. His brother died shortly after their return from the effects of their journey. Thomas was not bright but was diligent and managed to get along fairly well. He managed to get the appointment to West Point where he graduated.

When the war broke out between the states he enlisted and was soon promoted by the government of the Confederacy and loved and trusted by all his soldiers.

Jackson was noted chiefly for his magnificent campaign in the Shenandoah Valley. In these he again and again whipped the so called Union General Pope.

orthography

In the night of May 2, 1863 he had made one of his most masterly flank movements and had succeeded in getting around behind the forces

of "Fighting Joe" Hooker. While he was riding back to his soldiers a volley was fired into his staff from his own lines, who mistook him ~~and~~ his staff for Federals. No one was hurt. They rode on a little farther when another volley was fired, this time many of his staff were killed and Jackson himself was shot in three places. Once in his right arm and twice in his left. One of the balls which entered his left arm cut an artery. And, despite all skill and that the confederacy had, he died on May 10, 1863. That he was great, good, pious and true as one will deny.

The only thing is that he wasn't spared for the good of this government after the Rebel Confederacy had received its due and been overthrown. On the 13th of May, 1863. The great man was buried. His admirers in England gave Richmond a monument for him. But even without this he would be remembered. For as long as this government shall stand and as long as there is Americans in the world; so long will be remembered the name and character of Thomas J. Jackson.

[illegible] E. Spur.
School. A grad.,
[illegible] ch 29, 1882,
Huntingdon,
Pa.

Oracles.

14 Apl 12. 82 98

About the year 550 B.C., in the time of Croesus and Cyrus the Great, there flourished in Greece, Asia Minor and Northern Africa three great oracles. These oracles were situated at Delphi, Dodona, and at the Oasis of Jupiter Ammond. The oracles were believed to tell the people the will of God, and what was to happen in the future.

The greatest and most popular of the oracles was the one at Delphi. This spot was a small basin-shaped hollow surrounded by great rocks and mountains and supposed to be the centre of the earth, which every body at that time thought was a great plain. How did they find the centre of the earth though? The tradition was that one of their Gods took two eagles and took them to the northern and southern parts of the heavens and there liberated them; where they met, flying at the same rate of speed and in a stright line, would be the middle of the earth. They met at Delphi.

In this basin was a small opening from which issued a

stream of steam or vapor which inspired any one who inhaled it and while thus inspired, they were supposed to converse with God.

Over this spot was built a temple and a priestess, who was called Pythia, was appointed to preside and give the answers. She sat on a three-legged stool called a tripod, in a place named the Pythium.

Delphi was situated in the eastern part of Greece, a short distance north of Athens.

The places where Dodona and Jupiter Ammond were situated were fixed by the spots where two black doves, which were liberated at Thebes, alighted. One flew north to Dodona the other south to the Oasis of Jupiter Ammond. This Oasis was discovered by a certain king who, while marching across the Desert of Sahara, ran out of water and would have perished but a ram appeared and acting as a guide took them to a long and fertile valley and suddenly disappearing a spring of water sprang up where it had vanished The

king was so gratiful for the water that he built a temple on the spot. At Dodona the dove lit on a beech or oak tree which after the dove, had left, which had spoken and dedicated the tree to be the site of a temple, was said to utter words. Afterwards a statue of a man with a whip standing over a large caldron. When the wind blew the lashes of the whip hit the sides of the caldron and it was said the sound would last twelve hours.

There were many other oracles besides these all more or less absurd. But however senseless these oracles were, we can not deny, but that there were, thoughtful prophets about the time of Christ

E. Speer,
de H. S.
ril 12, 1882.
Huntingdon,
Pa

Spring Fever.
Causes, Effects and Cure.

15 Ex 29. 5m

Spring has come and with it that proverbial laziness which each and every school or otherwise working or idle boy or girl gets at this time of year. This laziness is called, to make it appear genteel, spring fever. The spring fever is here and is making its mark. What are the causes of this fever? and who make for us this overpowering laziness? First are the school-teachers who for the love of money, the root of all evil, hire themselves to teach the young idea how to shoot and train up the children in the way they should go by not giving the tongue so that when they get children are old they will not depart from it, the way in which they should go. The teachers in the very heat of the day give us lessons and like the ancient task masters of the Egyptians bid us make "bricks without straw;" but in less than three weeks we shall have deliverance & Moses shall come yea verily he is coming now, to deliver us, to lead us safely through the desert,

across the Red Sea and at last to sit upon Nebo's top, and watch us enter the "Promised Land," where we shall have nothing to do but take our ease. Our other taskmasters are the School Directors, who have built the temple of knowledge on a high hill, up which we have to plod our weary way twice a day, with a merciless sun beating on our backs and bringing the perspiration from every pore; and when we reach the Knowledge Temple we have to seal our little mouths, fold our little hands, and study our little lessons like the good little children whom we read about in little Sunday school books.

The effects are that we simply can't recite study or keep quiet but have to take off 5% from our legitimate wo, as a penalty for our tongues wiggling and misdeeds

The cure is as we said coming, with its Moses, to deliver us. And in the warm summer evenings if some person, out for a stroll should come past the "Lower Dock" they would be startled to see a crowd of

-juvenile Caucasians and Africans going into the water "kerplunk" only to appear again on the other side ~~rejuvenated~~ by "their first duck" of the season, not a vestige of "Spring fever" remaining, and all because their young heads are glad stirred by the thought of three months of ---- vacation.

Oh lift up your heads ye ~~scholars~~, even lift them up ye overtasking teachers; for as we stand on the mountain top we see a small cloud no bigger than a man's hand rising from the sea and we betake ourselves to knowledge hill for the last time, for there is a sound of abundance of rain vacation and happiness.

Geo.
H. S.
April 27, 1882
Huntingdon,
Pa

Scrawl.

Not surprised the subject was given for an editorial treatise the least of the assistant Principal was all a flutter at the thought that on Friday the 6th day of October there wouldn't be many boys and girls at school and so he could get off and go to Barnum's circus, because if there are only a few scholars here the of course, wouldn't have school. And all of our enormous faculty can go to Barnum and feed Mr. Pouts bachelor.

It does not consist of anything which with the aid afforded by a lot of lies, can be made to excite the curiosity of the public.

Animals make a much more flashy subject for a picture than anything else. Since a circus that didn't have any, wouldn't be a circus at all so there is inside a show that would have enough "gall" to advertise animals when they haven't any.

On one show-bill the fate of the ox and the frog is illustrated, Barnum being an immense ox and Forepaugh a frog, trying to blow himself up to the size of the ox.

The menagerie is after all the sweet part of the circus. Many people who could not otherwise find a sufficient excuse for going to such a wicked thing you know go just to see God's animals you know.

Then you once get into the circus you are at the acid-name mercy. We serve you a glass of acid-water 25 for ten cents which you must take or go dry. And you naturally take it.

But whether the circus is moral or immoral the people who go with good motives may be improved but those who go with evil motives are demoralized.

Oct 2 1902

R. H. Ellis

The menagerie is after all the sure-guard of the circus. Many people who could not otherwise find a sufficient excuse for going to such a wicked thing you know as just to see God's animals, you know.

Then you once get into the circus you are at the acid-mouth mercy. Here before you a glass of acid-water is put on the counter which you must take up go down, and you actually take it.

But whether the circus is moral or immoral the men who go with good motives may be interested that those who go with evil motives are demoralized.

Oct. 2, 1882.

R. E. Speer.

The country fool is the city.

A. C. B.

The city man coming home from a hard day's work thinks how much nicer it would be if he could breathe pure air and pat fat cattle in the [illegible] instead of being a [illegible] and lobster. He wishes he was a great man and get to live in the country.

So after several months weary work the whole family is ready to farm. When they view the farm at first they say, "Why, we can live much better than this." After a rainy week they say they don't like it so well.

The old gentleman has bought leghorns of late, the finest cattle fad. The chief feeds them well and takes excellent care of them; but alas! for the rarity of [illegible] the daughter must out in a red dress the fancy bull must just as hard as a low, common bull would have done.

[illegible] things go fetch most [illegible] and he begins to think that God did really make man a little lower than the angels. He sees and years he thinks he made him

more like the horned angel than anything else.

The second year the sheep and hogs died off and he can't find the wild ones he forgot to brand then; the hawks take a chicken and he can't kill the hawks as he has no gun and even if he had a gun he wouldn't know which end to shoot out of.

The third year things go to "sack and ruin" and he sells out for about one-fourth of original cost and moves back to Iowa heartily disgusted with the country and all it contains.

But we will not call the poor man a fool as we will only call him a poor deluded crank on the subject of farming.

Oct 11 50

R. B. Ford

Resolved, That Foreign Immigration Should Be Prohibited.

The question, as it stands, is rather indefinite, but taking it to refer to the United States, foreign immigration should undoubtedly be prohibited.

~~of course~~ It would take a long time for this country to be flooded by immigration, but then the time would come. And when this country would be flooded by foreigners of course provisions would be scarce and ~~enough~~ these foreign immigration would cause a famine.

The majority of the people coming to this country are from the lower classes of the countries from which they come, and at the rate at which they are coming in, the prevailing element of United States society would soon be composed of the refuse and cast-aways of foreign countries.

Many foreigners come here and making large sums of money carry it to their foreign homes, thus detracting from the circulating currency of this country and making it poorer. Often foreigners have been here some time long enough, and behaved themselves they might be elected to the state legislatures and even to the congress of the United States. Obtaining these power in these bodies, it would be a comparatively easy matter for them to control the

financial interests of the country shutting out from office and trampling over native Americans. They could not obtain the presidency but a native President would be of little value with a foreign congress to oppose him.

These things can not be safely guarded against not shall peace rest upon our "our" until foreign immigration is prohibited

[illegible] E. [illegible],

[illegible] 24 '85.

$\frac{6}{5}$ $\frac{6}{4}$ $\frac{8}{5}$ $\frac{6}{5}$

Tramps

Jan 5, 88

Tramps are a curious combination of "flesh, blood and bone" with a predominance of the first. They manage to live pretty well despite the prejudices against them. However some of the prejudices, ~~or most of them~~, are ~~righteousness~~ unrighteousness. Every tramp has a character, in his mind, and prides himself on it. He is too gentlemanly to dirty his hands with work, but does not stop a minute to mount a filthy stage ~~with them~~.

Tramps are not all good men. There is a saying that the filthy legume chap who wanders about the state with his pockets full of "grub" begging for a meal. There is a refined tramp who calls on his friends in succession, living at their houses ~~for~~ perhaps a month at a time. These are all tramps, mind. To tell the truth, a few of the most pleasing ladies are refined, aesthetic tramps.

Then there is the foot foreign tramp, hailing out west to find work, who points to his mouth and his "bread-basket" in such a pitiful ~~manner, that one of the~~ way that ~~he~~ either a fellow could not help giving him a piece out of the money he often earns in all, or he has business some place else.

Laws have been passed making legal the incarceration in jail of all tramps convicted of

vagrancy.

Tramps should not be helped unless we are fully convinced that they absolutely need it, and then not unless they are old or infirm. Of course work should be given whenever possible.

The effects of allowing tramps at all is not as apparent now as they were several years ago; but they are still great enough to warrant the passing of laws stringent enough to abolish it entirely

[illegible] W. [illegible]
January 5, 1883.

[illegible]

"[illegible] is a [illegible] in the [illegible]
[illegible] there are [illegible] strokes. Be like
[illegible] in it [illegible]." [illegible]
[illegible] of [illegible] and [illegible]
[illegible] by force is [illegible] by [illegible]
[illegible]

[illegible] fair be healthy enough and [illegible]
[illegible]
the unclipt part of a [illegible] and [illegible]
[illegible] sticks and [illegible] but the [illegible]
[illegible] pleasure to the [illegible]. The man
"[illegible] is a musician" [illegible]

[illegible]

[illegible] of the [illegible] in the
[illegible] of the night [illegible], the [illegible]

[illegible]
the [illegible]

[illegible] the [illegible] [illegible]
[illegible] of the [illegible] of the
[illegible] their [illegible]
[illegible] of [illegible] [illegible]

[illegible]

[illegible] [illegible] [illegible]
[illegible] of [illegible] [illegible]

[illegible] you can not see
[illegible] neither can other
[illegible] tree. It, of course, [illegible]
[illegible] those who do not trey
[illegible] worth much to
[illegible] lover of nature [illegible]
[illegible] will [illegible]
[illegible] woods and the open
[illegible] with her [illegible]

[illegible]

sympathize with him
[illegible] "Henrietta."
[illegible]
[illegible] new [illegible]
[illegible]

The lessons are only true way is to live
[illegible] the long and see them with
the eyes of fact as they treat out
let life show. Cons are the principle
[illegible]
[illegible]
nothing is compared to the advantages.
One must learn at some time or other to
ignore them. A heavenly hope playing on
[illegible]
in your face, much not be heeded. And
[illegible]
[illegible] a [illegible]
[illegible]
[illegible] the [illegible]
cause the old one to high for his youth.
In the country a man is a man. In
the city he is a would-be god. The [illegible]
man with the verdure of fertility, the men-
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] — in [illegible]
[illegible] nature. There is an end to all

sufficiently showing the beauty and the

Spelling Schools

Jan 19. 85

Spelling Schools are an institution of the past. Like the stables they faded away. In some parts of Hoosierdom they are still held with more or less benefit to those who attend them. In ~~the old~~ times past, they were of much more use than they are now. Then the old folks were not educated to any extent ~~to mention~~, and the spelling bee was of a very great use to them as well as a source of almost unending and innocent amusement. They were a sort of "rustic revival" afforded fun and, I guess, of a good order, the simple country people, and had nothing, when once the first work was over, ~~to do but~~ ~~[illegible]~~

Much more fun was obtained from the second than the bee proper. After starting from home the country people soon begun to pour into the old school house, which was made to ring with their merry laughter. The old school house seemed to delight in a little frolic at least once in every two years, ~~and to celebrate the stay of~~ departing from the ordinary solemnness which characterized these staid and simple country folkes. On the night of the spelling night the old house was used as a rendezvous for the ones which it was compelled to witness on the school days. If it could have spoken, no doubt it would have censured the teacher for so much use of a standard scale, like birch. Even if they were not so much benefit accrueing from

them as from a [illegible] mouth gagged making ~~but than~~ the balance ~~this~~ it there was the moment a amount of fun coming from it.

Spelling cat, h a t would no doubt have shocked an educated meeting, but it only caused peals of merry laughter from the throats of lads and lassies who knew how to enjoy themselves.

Good natured as it was that would have shocked and incensed a young man of the period, here only served to increase the spice and general jolliness of the occasion; dealing such as in a less enlighted although more enlightened clime, might have caused the loss of precious life.

The champion Spelter was of course crowned but it was with a magnanimous congratulating way that only served to make the champion and his rival better friends than ever.

From these rejoicings and recreations have sprung some of the best and greatest men that ever graced a nation. Though they were not brought up in refinement still they shone, for the native brilliancy of the diamond was not the fault of its

Robt E Speer
January 17, 1883

E W E. U.

Resolved That a [illegible] should not [illegible] which his Conscience says is wrong.

Jan 26th 83

Honor is the acquisition and preservation of the dignity of our nature; that dignity consists in its perfection: that perfection is found in observing the laws of our creator. When God placed man on this fertile earth and in a position from which he would have but to reach out, take and enjoy himself, he gave him many laws. But over and above and telling all others, he gave him [illegible] to obey his conscience in all things.

If a man should obey a law which his conscience says is right, or he understands should be, why should he ~~not, not~~ obey a law which his conscience says is wrong?

The conscience of man is the representative of God on earth. The creator not telling ~~him~~ man ~~to have~~ what he ~~expects him~~ to do in order to do, or in respect to any law or action, moves his conscience to condemn or to justify either. To disobey it wilfully is to disobey its founder. It can [illegible] that it is the duty of every man to obey his [illegible] conscience [illegible] which [illegible] can not fail [illegible] (as the consciousness of duty disregarded) [illegible] Opinion. [illegible] is a moral crime not to obey it. (Commit a crime and the world is made of glass.) (Commit a crime and it seems as if a [illegible] fell on us [illegible] such as we are in the wood, the crack of every fallen twig [illegible]

and squirrel and mole.

Man was put in the world with a sort of moral, unspoken contract, with his maker, to obey his conscience; so when he does not obey it he acts a sort of lie. And no lie you can speak or act but it will come after a longer or shorter circulation, like a bill drawn on Nature's reality and be presented there for payment with the answer — "no effects." To refuse to obey a bad law is to obey a good one.

But after all it will give no glory to obey your conscience. That humble hero who will sacrifice desire and pleasure to duty of conscience, after his own age will be totally forgotten or live only in the song of the minstrel or the page of the chronicler.

Even a superficial reader of Shakespeare is struck by the prominence which the great dramatist gives to conscience. He knew, either from personal experience or from imagination's insight, the terrible power of the human conscience when stirred by the consciousness of guilt. Hundreds of murderers, since Lady Macbeth, have uttered her exclamation: "All the perfumes of Arabia will not sweeten this little hand."

Conscience is a sense of self knowledge, of right or wrong. Hence it can not be argued that bad men have bad consciences. ~~They are~~ It is an

organs being apart from the nature and essence of the man; and if he fall, no matter how great his downfall, ~~they~~ it remains a pure and redeeming character. A man can not wear out his conscience by sin and sin until it gets gorging him. He cannot bring it to such a state that it ceases to forbid what is wrong.

Conscience is everything. And every thing that is real and true, that shines with honor and honesty, we should cherish as the choicest and chiefest. Everything that is base and mean, we should hate and fear. There should be no compromise any more than there is in any other matter of life and death; this side and that should be words he uses as they are to the creator, eternal life and eternal death.

Having proven in this question that a man should obey his conscience under all circumstances, as the night the day it must follow that he should not obey a law which his conscience says is wrong;

Robt E. Lyon
January 26, 1883.

Resolved, That Bryant was a Truly [illegible] [illegible]

"As slowly the course of empire takes its way, the orbit of civilization, so far as our fleeting records enable us to trace it, seems ordained from East to West. China, India, Chaldea, Egypt, Greece, Rome, are successively lighted up as the magestic orb of day moves over them, and as he advances still farther into his storied and mysterious zodiac, we behold the shadows of evening as surely falling on the lands that he leaves behind him.

~~Now~~ At the close of the nineteenth century, the sun rests on a period over the lands of the West. Under his peaceful light it seems to flourish and approach nearer and nearer to the perfect republic. This light has been especially beneficial to the literature of the New World. ~~But now as we are about to take up the pen of literature and trace a few short sketches of the glorious and glorious of the Rational Era begun to fade. Like the stars, that fade away before the rising day, so do the Longfellow, Bryant and other great lights.~~ They lived under the genial influence and died when the sun was rising, they had no reason to wait.

~~Upon our comparison of Bryant with Longfellow will it be just justice to Bryant as a poet~~ Longfellow and Bryant are ranked by many as the first of all the ~~[illegible]~~ among American Poets. The ~~substance~~ thought and modes of expression used by each are totally different. The only way to determine which is superior, ~~therefore~~ is by deciding which were the best ~~deciding~~ ascertaining which is the [illegible] and which of

inferior one of this two, nothing is to be taken into consideration but the productions of the poets; not what might have been done but what was done. Concerning their private lives, nothing is to be said. It is not ~~[illegible]~~ to be insinuated that either poet led a life that would detract from his fame. But many false stories in circulation could and would only serve to prejudice us ~~a hearer~~

Bryant wrote more for the higher and more educated class of public. His verses are too classical and entirely too solid please for the masses of the people ~~to have any liking~~. He, consequently is not nearly so popular as Longfellow. Bryant takes subjects unknown to the common mind and, clothing them in language also unknown to them, becomes so obscure to his ordinary readers that they leave him, to take up some one whom they can understand without difficulty.

Longfellow, on the contrary, being fully within the knowledge of words and ideas, is the clearer, more graceful and more popular.

As every thing now is measured by the popularity which it holds or does not hold in the public, we can safely say that the poetry of Longfellow is as far above that of Bryant as it is possible for poetry to be above poetry. This being proven and the poets being equal, as men, it is also readily seen that Longfellow ~~far~~ surpasses Bryant.

Bryant edited a paper and as no one can edit a paper without making more or less enemies, the editor of the New York Evening Post will some this paper will perpetuate his memory. Longfellow left only his works. So did Bryant

least hope. But what are hopes to an almost infinite world?

The poets like many things we have passed away. Whatever there is to be said about them then let it be said in peace for we can remember.

That still stands the forest primeval; but far away from its shadow,

In their graves the poets are sleeping.

[illegible]

Thousands of aching hearts where there are at rest and forever;

Thousands of aching brains where there no longer are busy;

[illegible] where there have ceased from their labors,

Thousands of weary feet where there have completed their journey.

The debate is good; it is the part which doesn't belong to the debate that gives you most trouble.

School Examinations.

Feb 22. 83

Whatever is or ought to exist, a [illegible] aged man and contrary to the recognized laws of nature should be banished, finally and forever, from the earth. Thus should those most abominable of bug-bears, school examinations, be treated. The object of these examinations, ostensibly, is to test the pupils knowledge and to secure a thorough review. In reality, however, they serve to cram the student's mind and ruin, or irrevocably injure his [illegible]. They do test it after a fashion, but it's fashion doesn't concur with the pupil's idea, and hence is almost totally useless.

About a week before the examination the student are fed to cram the book. This if [illegible] to an adult memory, let alone an undeveloped one. They secure a very thorough review for the examination. But as soon as that is over, ~~[illegible]~~ the student's knowledge of the study is all "[illegible]". Of this is not the effect if the scholar fully understands the study before the trial comes.

At first the examinations are oral, but after passing several schools, the scholar is soon made to resort to written ones.

as the oral one requires much more from the teacher. This kind has an advantage too great to be passed over. The student has time to think over a question and at having a better opportunity secures a high and more creditable mark.

Before the examination each pupil is over the tyrant of expectation. But when the end has been stuffed with [illegible] edge [illegible] ing comes on and all the pleasant excitement attending a correctly planned and conducted examination is lost. It is the duty of a teacher to watch an examination with all the closeness and strictness he can command. Even in this honorable(?) school, a vast amount of cheating is carried on under the very noses, as it were, of the principal and two assistants.*

Lastly if examinations are conducted [illegible]

[illegible] you [illegible] forgotten what you [illegible] on the first question, after you wrote the last. I suppose the first one was written without consideration the subject fully, — [illegible]

* This is a pleasant consideration is it not? I prove

C. H. Ö. Spur.

February 22, 1883.

5 5 5 5

Book-agents

March 15th 83

A book agent is a gent who desires to talk [illegible] to some one whom he meets for the purpose of selling [illegible] or "among the [illegible]." He ~~[illegible]~~ possesses about as great a [illegible] of cheek, and such persevering [illegible] as to get [illegible] to one of Hannibal's marriages.

In ages to come the ~~[illegible]~~ trade of book agent will be looked upon as one of the most [illegible] occupations in the nineteenth century. [illegible] have gone around the world and, having [illegible] of engineers [illegible] side, with [illegible] face, to plead the merits [illegible] book as was not [illegible] class of book-agents [illegible] at all times.

The work allotted to them is tedious and [illegible] to be accomplished, [illegible] as it is [illegible] it was [illegible] and ~~that~~ as ~~[illegible]~~ as if [illegible] against fate, even though they knew fate to [illegible] "[illegible] fill." To our second all-[illegible] people to [illegible] [illegible] to [illegible] with one [illegible] the head [illegible] the most unpleasant kinds of work [illegible]

[illegible]

* The word in [illegible] is an [illegible]

float on the surface, because, like the sawdust, they
lounge on the top of the water, for [illegible]
[illegible] enough air to float both himself and [illegible].

They probably combine the calisthenics with [illegible]
[illegible] a descent when one stops down from [illegible].
Encyclopedia Britannica to inquire [illegible] you
[illegible] a pair of [illegible] strings.

Finally, the sled dog-team is only a relic
tradition, which it is not necessary to debate [illegible]
by an original capitalist. And as cadets who [illegible]
[illegible] and [illegible] of course, [illegible]
[illegible] allow the foot-dressed men to pursue their [illegible]

An Allegory.

May 7. 83

From the side of a mountain there rose [illegible] as
[illegible] and rose so small and feeble,
the most observing traveller would not have
heed it. It flowed on amid green meadows
and shady valleys, but it was still true
to its ambition. It longed for a higher sphere,
and as it murmured sullenly along it said,
"I long for something higher than any level of
my ambition will not let me rest. I wish
I were one of those light, fleecy brightly
clouds, that float so lazily along and are so at home,
and from their showers upon the world below, and
are blessed for their service. How I wish I were
a river and could occupy an important place
in the affairs of the world, instead of being
[illegible]

A tall, beautiful flower growing near looked
down, and bending over the [illegible] whispered
"Do not despair. I give half, if not all, of my life
and beauty to you. Look how much more
verdant the grass growing on your healthful
waters is than that beyond the reach of your
[illegible] side."

it and it began to swell. Finally it became a [illegible]

its resting the many ripples of its waves [illegible]

answer, "How much sensuousness [illegible]

who keep it over in mind as a mere [illegible]

I seemed as a result. Then when I became a

bearer, I felt myself swell with honest pride a-

I began to comprehend that I might be a

power political good in the world. Then as

a [illegible] I delight in life and fertility

around me, it felt the joy and sadness of a

new life. Now I have actually reason to tell

that I am of consequence in the world, and

that from what I was I have risen into

a [illegible] of the [illegible] life.

"It depends on me. It teaches me how I

may finally overcome any possible obstacles

to claim what was once the sweet goal of

my ambition. And how heaven will make

those succeed who possess the charm and

gift of value."

R. E. Spear
June 7.

Tottering Tree

Every thing as it comes into the world and first feels the happiness and joy of freedom, totters, thinking of the vicissitudes to come. The child as it first beholds the sun light and [illegible] to use the faculties with which it was born endowed, totters. The aged as they are about to depart from the life [illegible] to eternity, as they place one foot on the brink of the grave and feel the cold, clammy hand of the boatman clutching them to ferry them over, totter. Memories to happiness [illegible] through the memory and [illegible] the consolation of christian faith can only partly dispel the gloom and place the spirit ready to return to God, who gave it.

[illegible] man, as one after another of the foundations fails, looks back over a life black with [illegible] sins, and [illegible] as it thinks of the punishment to come, Reflects that its life is going to close and, [illegible] darker than those that rushed in its [illegible] calls to [illegible] as an enfeebled [illegible] first beholds the sun in the heaven [illegible] when it had entered the concourse of nations [illegible] looked around [illegible] the [illegible] of the place. The old [illegible] fragment [illegible] nothing left to mark the spot where perhaps it [illegible] the world. The [illegible] as it [illegible] of its parent feels the great weight it is taking on its shoulders [illegible] the [illegible] thought that it has [illegible] the nations of the earth to [illegible] use [illegible] honor.

All history is filled with the memories of invaded thrones. Rose, declined, and fell down upon the great epitome of nations. Thrones have tottered and fallen and [illegible] again to all the world. Instead of contempt for those that have succumbed to the direful resistless force of fickle fortune and [illegible] we feel only pity that such a nation should have erred. Sooner or later all things must fall. As we look back over all ages and all governments and see what agents completed the downfall of those governments and see what secret forces were continually at work eating out the ~~bounds and safe~~ life of the nation, we think with the greatest horror of the day when our turn shall come. The nation that is decayed at its heart can not live long before the deadly fruit shall be reaped and it shall be a thing of the past.

In ancient times nations were often ~~informed~~ warned of their approaching downfall. They heed it not and in the midst filled with pleasure, they is a punishment for their ~~sins~~ ~~down to make room for others~~ Thus it was with Assyria. Once the ~~powerful~~ proudest nation of the earth. Now heaps of rubbish having a civilization of the highest character, [illegible] the power of the Medes and Babylonians to make way for their own power and gain. The the government it had overthrown and conquered so the Median fell before the progress of civilization ~~and the advance of enlightenment~~. Likewise was Babylon overthrown in her wickedness, Persia in all its glory cut down by the ruthless hand of ambition, fell a victim to Alexander the Great. [illegible]

Greece, in her time, the mistress of nations faded away but left an influence on the affairs of the world that is never to perish. The power of her literature indelibly stamped Grecian intellect on the human race. From her musical tongue flowed the sublimest compositions that it has ever been the lot of any language to bestow on man. From her forum poured forth the most eloquent strains of oratory that have ever charmed the ear of mankind or moved the minds of the populace. But she stole away in the shades of night leaving the nations of the earth without a champion. After the brand of the Grecian empire had departed the body began to decay to pieces. Earth. Freedom fell and became a tributary to the Mistress of the World. Rome stole upwards towards the summit of power slowly ascending and subjugating she at last sat upon the throne of the world barbarians at her side. Still increasing in her peacefulness. Destroying all, great and small in her rise, all, great and small lent their mighty ~~arm~~ feeble aid to clear down those who sought to rise for the place the honor and dignity that they had lost. But all conquests must cease and great nations very seldom have pity to bestow on those that yield honors upon them. Rome the world, was divided and fell and great was its fall. Great in the zenith of her glory, great in her decadence and the blood sublimate of her fall, for a [illegible] with a falling throne

Of later times Napoleon climbed the ladder of power. Then seizing the [illegible], a lesser man than [illegible] in intellect, lesser in ambition, lesser in bravery, the idol of a nation, with the aid of an army far exceeding his opponents' in talent, [illegible] the flower of France. Breaking, as he did so, the almost undivided power of Europe and turning the great clock of enlightenment back three centuries

If we glance at the thrones of the present we must all believe that the stability of our foreign powers is anything but perfect. (~~[illegible] [illegible] relations.~~ ~~[illegible]~~ Any instability on the part of the governments of the earth to maintain themselves must be due to some cause ~~and for that cause the cause~~ which sooner or later, ~~must~~, unless checked, lead to disastrous consequences. ~~[illegible] from [illegible].)~~

If the great builder up of Russia, Peter the Great, had tolerated the growth of a powerful but the present czar, his descendant, would not be to day cowering before the power of Russian Nihilists. The Czar made the ukase and the Czar interpreted it. From the absolute tyranny of the monarch flowed the curse of Nihilism. Nihilism that was born to tear down the despotism of a tyrant and ~~and~~ to build up a free and true government based on the principle ~~[illegible]~~ "that all men are created equal." Such a policy as the czar of Russia has adopted will never win the good will of ~~Russians~~ the people, nor will it break down the conspiracies, which, whatever their actions, no doubt, have the good of Russia at ~~their~~ heart. (But when the striking down of monarchs by the [illegible] of the assassin shall cease, we [illegible]

* If Alexander [illegible] dread his neighbors or
men
see the monarchies of the earth look with favor
at the freedom of the people and allow them
a share in the government that is justly their due.
These considerations are of great extent in Russia
they confirm the rich and poor, the great and
small all rebel against the terrible oppression that
is forced upon them. If the people might have
just the most petty share in the government they
might by the novelty of the thing be satisfied. But as
it is, Russia can never have a secure foothold in
the people thereof unless it throws off the mask of
oppression and puts on the human garb of a civilized
monarchy. Unless Russia [illegible] their right [illegible] may
[illegible] place of the [illegible] of
the [illegible] fragments of a fallen throne. People will
have their rights and the tyrant of the East may get
find that his subjects have been crushed a little too
long by the heel of tyranny and that even that inter-
ested people have learned that [illegible] is
more than a match for the greatest of despots,
and for all the mercenaries who can be brought to
fight against the cause of freedom. It may be said
that [illegible] is doing the best he can for the good
of his people. It is not. If he really has the interest
of Russia at heart [illegible] reply
[illegible] *
[illegible] freedom
which they rightfully [illegible] man, even
very thoughtless people should that of all men he is most
miserable. Let him grant to Russia and her
possessions the rights of suffrage and he will find
that the terrors of secret rebellion will gradually
fade away under the return whole liberty [illegible]
[illegible] of all [illegible]

It is said that Germany is on a stronger base than any other continental nation although in what may it from and be, more indefeasible, she has flaws in her constitution which unless filled up, may cause the now most proud nation to bow her head in subservience to the Gaulic will. It is true that the faults are not yet ~~large~~ great but nevertheless they may cause the downfall of Germany in digestion. The overthrow of the government that Bismarck and his party were to uphold. He has raised Germany, especially Prussia, to a height to which she never could attain. He has established it on such a basis that it may defy one or all of its rivals. But in the meantime while he has fortified his country against external evils, he has wholly overlooked the soul of the government - the people. It can not be denied that Bismarck is a great statesman, but such an error can only be regarded as fatal to the supremacy of his plans. ~~Whenever he becomes dissatisfied with the German~~ ~~[illegible] he advises the Kaiser, thereupon they refuse to follow his commands he sends them [illegible] that cost them their death!~~ It tends to [illegible] the State Council which has appointed by the King and has to act jointly in carrying bills, he expects to make subsidiary to his decisions. The Germans are not likely to be content with this steady [illegible] of liberties and such a measure as the restriction of this council may force even the latent Germans to a rebellion and all of a sudden to the despotic chancellor than he has ever before met, and he may find that he has overstepped the bounds of prudence and must undergo the penalty for his obstinacy.

Yesterday a monarchy to-day a republic to-morrow an empire. France, excitable, movable France, ever staggers. We know not but that the next great wind may blow down the fabric of the republic and bring a monarch who will once more trample the rights of the French under his foot and renew the massacres which have ever marked the history of France. We can judge the future only ~~by~~ by the past and present. France never has a present. All is past and future. For her falling to-morrow, no reason can be ~~assigned~~ given. For her falling the next time nothing can be assigned as a cause, but the proverbial instability of her government and people. As French are the most gay so French are the most excitable. France falls, is trampled in the dust and rises again with new lustre. Oppressed by the Germans, yet she has recovered, taken a new government and stands with all her pride one of the few great republics that ornament the history of the world. Before another decade shall have passed we may hear [illegible] among the nations of the past. Before ~~another~~ [illegible] century shall [illegible] find [illegible] look upon the French as a people of antiquity ~~and~~ all [illegible] to their [illegible] condition [illegible] for the present and anxiety [illegible] the future.

[illegible] one oft [illegible] among the nations of the day to pass [illegible] with contempt or without a thought as to its merit or a hope for its success. It has been oppressed by every young upstart of a nation as it appeared upon the earth. Lastly Russia, a nation which should know better, elected [illegible] for the [illegible] of [illegible] her dominions. It has been the custom for [illegible]

[illegible] to regard. They are just a conglomeration of such outcasts and tribes of South Eastern Europe as the lions of the continent were content to throw away. Turkey is fit for a better fate. Within her borders the Roman capital was, and within her borders lie some of the memorable scenes of history. Slowly but surely is the nation of the East fading away before our eyes; decaying in the face of the civilization and enlightenment of the nineteenth century and none so honorable as to give her aid. Before the year that is to complete this century shall have gone by it may see the final decay and death of the Turkish Empire. For it can not live with it in the fodder of play day in the range with the rest of the great powers. And glancing a little farther to the future we can see the fall of the antique old nation and with it the religion of Mohammedans.

While the last two years have seen an antiquated in Europe, a new phenomenon in so-called [illegible] science which has been not wanting in the [illegible] of [illegible]. It has disappointed all the expectations of those who are friends to the cause of its perpetrators as it has made more bitter the enemies who have endeavored to check its growth. The phenomenon referred to is the dynamite policy, the using of a deadly explosive to destroy the lives of monarchs and to advance the freedom of the people, the cause which it will never do. First the Czar of all the Russias was cut down. Then the power of Great Britain aimed at by a few Irish, pieces of civilization, who having, seemingly nothing else to do expend their energy in endeavoring to get [illegible] And

from its pinnacle, the British Lion. We do not deny that Ireland is being oppressed. But only those who have investigated the matter fully can answer to what extent England expelled the Irish Members from Parliament. From this distance we can neither condemn nor justify their action. But "distance lends enchantment to the view" and there are certainly some who seem enchanted at the magnanimous and condescending step that England is taking to give Ireland the first-that she wants to be governed by herself. There is an Ireland and other world so a party that have for its object the good and civil advancement of that country. There is also a party headed in this country by O'Donovan Rossa, called the dynamite faction. This party instead of wishing good to Ireland desire evil to England and if possible even to that great nation. If the first of these factions is guided to succeed in its desperate attempt it would be satisfied with having the object of the second if not its policy. If it is successful in such case we may see it grow into a mighty faction for the destruction of English tyranny. If it increases much more we may see it even exceeding in horror the terrors of the rebellion. They ~~actually have now called for declaring their allegiance to the Great Britain that they have to the had to secede and~~ having life or death to choose from we may see the brightest star in the galaxy of nations fall by their power from the zenith of her glory never to rise again. Before many more years shall have passed there may flash along that cable, laid in peace the news that England at last "lies in agony" under the foot of her oppressed.

[illegible] before the flame of this beautiful offering shall have faded away the angel of death and the genius of civilization may, hand in hand, scatter their weeping blue over the altar of England's murdered queen. But can it not be avoided? Can not England by granting the privileges of men to Irish citizens preserve herself? If it be the will of the Commander and Guider of this universe that she may live, she can secure for herself the co-operation of all her subjects by granting to Ireland the rights which she was created to enjoy.

To our own blessed country we at last resort. Here we dwell in peace [illegible] a despot. Here no tyrant to demand all our efforts to keep him from falling. Here we rule ourselves. Here the tyranny of a Czar or the oppression of a Bismarck is never feared. Here the fear that the assassination of a king cannot reach us as it lurks by the hand of the assassin has no hold. Virtue resides within our borders. Chastity makes our republic her residence. Liberty and Independence fill our hearts and for the success of the cause of Freedom there is no room. Our throne rests all over our continent. On the throne sits the people. A people in whom the only misfortune is that they have no faults. Our liberty and virtue have been assaulted, but our invulnerable point is watched until time will heal it all and leave us with no spot weak enough to be overcome, no spot so strong that it is left unguarded. Within [illegible] will which sooner or later must be abolished and torn up by the roots from our land until its trunk and root [illegible]

as the curse of Mormonism is cast away from our republic, we can truthfully and joyfully say that we are the most virtuous and most intelligent people on this terrestrial earth

But even now in the midst of our security we are preparing ourselves for that day when all, tottering thrones and stable republics shall be swept away with the overwhelming to satisfy the vengeance of an ill burning God

Tottering Thrones.

When a nation as one after another of its foundations fails looks back over a life stained with crimes in deeds and shudders as it thinks of the punishment to come; reflects that its life is going to close amid scenes darker than those that ushered in its birth. The old tree, rent and shattered fragment by fragment until there is nothing left to mark the spot where for ages it ruled the world. The young nation as it rises from the wave of its parent feels the great evil it is taking on it shoulders and staggers at the very thought that it has assumed a position among the nations of the earth to rise in glory or sink in dishonor.

All history is filled with the memories of departed thrones. Rose, declined and fell, sums up the great epitome of nations. Thrones have tottered and fallen and have risen again to rule the world. Instead of contempt for the throne that has succumbed to the almost resistless forces of public opinion, we feel only pity that such a nation should have erred. For, sooner or later, all things must fail. The nation that is decayed at its roots can not live long before the deadly fruits shall be reaped and it shall be a thing of the past. We can look back over all ages and all governments and see what agents completed the downfall of those governments and what secret forces were continually at work eating out the life of the nation, we think with great evil horror of the day when our time shall come.

[illegible] their approaching downfall. They believed it not and [illegible] as a punishment for their sins. Thus it was with

Assyria, once the proudest nation of the earth. Now, heaps of ruins, having a civilization of the highest character and nature, sunk to the fall by the power of the Medes and Babylonians to make way for their own power and gain. As the government it had overthrown and conquered, so the Median fell before the progress of civilization. Babylon overthrown in her wicked ness. Persia, cut down by the ruthless hand of ambition, fell a victim to Alexander the Great.

Greece, in her time the mightiest of nations, faded away but left an influence on the affairs of the world, that is never to perish. "The power of [illegible] stamped Greece [illegible] on the human race." From her musical tongue flowed the sublimest compositions that it has ever been the lot of any language to bestow on man. From her transpired forth the most eloquent bursts of oratory that have ever charmed the ear of man or moved the minds of the populace. But she stole away in the shades of night leaving the nations of the earth without a [illegible] After the brain of the Grecian fire had departed, the body began to fall to pieces [illegible] fell and [illegible] a tribute to the Mistress of the World. Rome stole upwards towards the summit of power. Slowly destroying and subjugating, she at last sat on the throne of the world. Carthage cut down in her pride. [illegible] all, great and small in her race, all lent their mighty or feeble aid to lear down their oppressor and strive for themselves the honor and dignity

that they had lost. Conquered the world; was divided; fell and great was the fall thereof. Great in the growth of her glory; great in her decadence and she stood sublimely great in the terrors of her fall for sublimity is not incongruous with a falling throne.

Of later times Napoleon climbed the ladder of fame. After reaching the top, a lesser man lesser in intellect lesser in ambition, lesser in bravery the tool of a traitor, with the aid of an army far exceeding his opponent in number, sullenly tottered the throne of France. Breaking as he did so, the almost undivided power of Europe and turning the great clock of enlightenment back three centuries.

If we pause at the throne of the present we must all believe that the stability of our foreign powers is anything but perfect. Any inability on the part of the governments of the earth to maintain themselves must be due to some cause which, sooner or later, must unless checked, lead to dread consequences.

If the great builder up of Russia, Peter the Great, had foreseen the growth of a feeling like the present czar in his descendant, would not he cowering before the audacity of a serfless peasant. The Czar made the ukase and the Czar interpreted it. "From the absolute tyranny of the monarch flowed the cause of liberty. Liberty that was to tear down the dominion of a tyrant and build up a free and true government, based on the principle that "all men are created equal." Such a policy as the Czar of Rus-

[illegible] to have adopted will never win the good will of Russians nor will it break down the conspiracies, which, whatever their actions, no doubt have the good of Russia at their hearts. But when the striking down of monarchs by the hand of the assassin shall cease we may hope to see the monarchies of the earth look with favor at the freedom of the people and allow them a share in the government that is justly theirs. See! it is Russia can never have a secure foothold on the people thereof unless it throws off the mask of oppression and puts on the human garb of a civilized monarchy. Unless Russians receive their rights we may, in a short time, see in place of the glory of that vast country, the fragments of a fallen throne. People will have their rights and the "Tyrant of the East" may yet find that his subjects have been crushed a little too deep by the heel of tyranny and that even that subverted people have power dormant that will render them more than a match for the greatest of despots and all the mercenaries that can be brought to fight against the righteous cause of freedom. If Alexander really desires to treat his subjects as men, let him cast away pecuniary thoughts and show that of all men he is not most miserable by giving to his people those rights which they justly deserve. Let him grant to Russia and her possessions the rights of suffrage and he will find that the terrors of secret rebellion will gradually fade away never to return.

[illegible]

while liberty rests within the dominions of the Autocrat of all the Russias.

It is said that Germany rests on a stronger base than any other continental nation. Although her position may be firm, and her power indisputable, she has a flaw in her constitution, which, unless filled, may cause the most proud nation to bow her head in submission to the public will. It is true that the faults are not yet great, but they may cause, by the overflow of German indignation, the overthrow of the government that Bismarck by his genius seeks to uphold. He has raised Germany, especially Prussia, to a height of which she never dared to dream. He has established it on such a basis that "it may defy any or all of its rivals." But while he has fortified his country against external evils, he has wholly forgotten that soul of the government — the people. It can not be denied that Bismarck is a great statesman but such an error can only be regarded as fatal to the supremacy of his genius. He rules the Reichstag with the sceptre of despotism. He intends to remove the State Council, which being appointed by the king and having the only power of originating bills, he expects to make subsidiary to his desires. It is not probable that the Germans will be satisfied with the already [illegible] laws, and such an action as the restoration of this council may force even the patient German into a desperate and stern resistance to the despotic chancellor than he has [illegible] before met and he may find that, having [illegible] the bounds of patience, he must undergo the penalty for his obstinacy.

Yesterday a monarchy to-day a republic, to-morrow an empire, France, excitable, inconstant France, ever staggers. We know not but that the next great wind may blow down the grip of the republic and bring a monarch who will once more trample the rights of the French under foot and renew the massacres which have ever marked the history of France. We can judge the future only by the present and past. France never has a present. All is past and future. For her falling to-morrow no reason can be given. For her falling the next day nothing can be assigned as a cause but the proverbial instability of her government and her people. As French are the most so, so French are the most changeable. France falls, is trampled in the dust and rises again with new lustre. Opposed by the German war, she has recently taken a new government and stands to-day one of the few great republics that ornament the history of the world. But even now in spite of her strength, before another decade shall have passed we may have to look upon France as a bygone nation; before the years that serve to complete this century shall have fled to look upon the French as a people of antiquity. France the last - whom another example of the uselessness of struggling against the fate that is and was.

Within the past five years there has been inaugurated in Europe, a new phenomenon in so called military science which has been unprecedented in the annals of mankind. It has disappointed the expectations of all who are friends to the cause of the perpetrators as it has made more bitter the en-

who have endeavored to check its growth. The first was more referred to is the Dynamite policy, the using of a deadly weapon to destroy the lives of monarchs and further the freedom of the people, the latter of which it will never do. First the Czar of all the Russias was cut down. Then the power of Great Britain aimed at by a few Irish Fenians, men of intelligation, who having seemingly nothing else to do, expend their energy in endeavoring to pull down from her pinnacle the British Lion. Every those who have been investigated the oppression of Ireland and the expulsion of its members from Parliament, can answer to what extent it goes. There is in Ireland and other countries a party that has for its object the advancement of the nationality. There is also a party, headed here by O'Donovan Rossa, called the Dynamite faction. This party instead of wishing good to Ireland desires evil to England and if possible the ruin of that great nation. If the last of these parties is implied on much more it would be justified in adopting the object if not the policy of the latter. If it be granted much more we may see a good idea, mighty faction for the destruction of English power. If it increase much more we may see a war exceeding in horror the terrors of our rebellions and having life or death to choose from we may see the "brightest star in the galaxy of nations" fall by their power, from the "Zenith of her glory" never to rise again. Before many more years shall have passed there may flash along that cable laid in peace the news that

England at last "writhes in agony under the" foot of her oppressed. Ere worn before the flowers of this beautiful spring shall have closed their drooping eyes, the angel of death and the genius of civilization may hand in hand scatter their tear-moistened lilies over the altar of England's martyred queen. All this can be avoided and England can secure for herself the cooperation of every subject only by granting to Ireland the rights which she was created to enjoy.

To our own blessed country we at last resort. Here we dwell in peace. Here no throne a despot. Here no tyrant to demand all our efforts to keep him from falling. Here we rule ourselves. Here the tyranny of a czar or the oppression of a Bismarck is never feared. Here the fear that the next moment shall launch us into eternity by the hand of the assassin has no hold. Virtue resides within our borders. Chastity makes our republic her residence. Liberty and Independence fill our hearts and for the exercise of the vices of Europe there is no room. Our throne rest all over our country. On the throne sits the people. A people in whom the only misfortune is that they have no faults. Our liberty and virtue have been assaulted, but every valuable point is watched until time shall heal it all and leave us with no shot weak enough to be overcome, no shot so strong as to be left unguarded. Within our borders rests one great evil. An evil, which, sooner or later must be avoided. When Mormonism is exterminated we can safely lay our claim as the most enlightened and intelligent people on the earth. But even now in the midst of our security we are

preparing ourselves, spiritually, for the day when all, tottering thrones and stable republics, shall be swept away with this our universe. To satisfy the vengeance of an all punishing God.

We are met here to day to celebrate the third regular commencement of the Huntingdon High School. Although it has not yet attained the height to which it aspires, it nevertheless looks forward to the day when it shall stand, righteously, in the front rank.

To those honorable citizens, who, as the School Board, have endeavored to do every thing to our advantage and gain, who have exerted themselves to make the way of knowledge plain to us, and who have our sincere thanks for every thing they have done for us we extend a hearty welcome.

To those who, as our faculty, have made the path to wisdom clear, who have trained our pupils minds, we pay a welcome, in which is included and apology for all past faults and a hope that their lots may be ever cast in pleasant places.

To the few of our alumni who have passed through this same ordeal we bid welcome in hoping that they will pass our little inconvenience by.

We ask our school mates who have been once companions through all our trials and who know all our misfortunes and faults, that they will heed all instructions to our end and accept a fervent welcome.

All visitors who see fit to honor us with

their company, who neither deem themselves too great nor too small to witness our youthful efforts, hoping that they will overlook all faults, we welcome.

Lastly, we welcome all who are here to day to see us close, as best we can, our career at the Huntingdon Public Schools

[illegible]

[illegible] to the demonstration [illegible] of [illegible] fact. Of course, it has tended to the demonstration of many more. This one fact is that there is in man a sensibility which demands the recognition of the man as a man and not as a factor in a [illegible], [illegible] and the independence of the individual's rights. Parallel to the world's advancement this thought has grown. It is intangible, as sensibilities must be; but it is assuredly not chimerical. In comparison to its growth, mind have been found to mould it to the world, or, if the spirit of the time demanded it, to repress it. From the first records of history we see men appealed to on this side of their characters. We can most nearly understand it as a love in man to maintain his personal rights and to afford a steel personality. But there must be sought for the development of such a spirit. Let us see. Each man is endowed with certain inalienable rights. Perhaps the culmination of this feeling would force the individual beyond his rights, necessarily ending in the [illegible] for the rights of others. "A society of the whole world, where each

[illegible] is as true in literature and art. We can use no means for the cultivation of this feeling of personality [illegible] as hostile to it. Starting from that literature is fending to us, of what could we better avail ourselves than of it? In the wide vista of the past there appears no fairer, brighter, than that of literature. Within the memory of the present generation, no gift from [illegible] at the shrine of the warrior which can compare with those offered to the hero of literature; not because the warriors have not deserved them, but because the authors of all times deserve them more.

Perhaps some of us have never considered, or suspected our own rights. To him, the revelation may bring a new sense of freedom. "The only cure for the evils which that freedom may produce, is freedom." Having discovered this liberty, both as the Greeks of old will he be to surrender it. Rather will he cry in the words of Sumner, "Give me the [illegible] of liberty; give me the imperialism of equal rights."

It is more probable that a young man may realize the first [illegible] of [illegible]

(3) [illegible] of the Southern sea breat a. and softly as ever and the Orient seem shone as brightly. The world [illegible] to [illegible]. A new nation was born. What was it [illegible]? Not individuals [illegible] but stepping stones to the government's supremacy. And does it still exist. The irresistible passions of man, guided by a power we see not, but feel, shattered the foundations of Sparta, and the body of gold on feet of clay mingled with the dust.

Perhaps in the latter case, the feeling of men [illegible] in the wrong channel, and Omnipotence did not restrain them. But it can not be. The feelings of the past and the present have sympathized and shall sympathize with Athens. Experience certainly stands on the side of the invincible [illegible] we find that we not emulate rather the end of Athens than that of Lacedaemon?

I trust that you now believe with me if you did not before, with [illegible] of the individual and [illegible] we must seek then the means which will calculate and give us a clearer idea of our own rights and those which we call personal, in [illegible], politics, war and art. I have spoken [illegible] for of the proof of the necessity of this

[illegible]

The Concord philosophers [illegible] of applying the principles of Transcendentalism to the relations of beauty and above all to the relation of the soul and the [illegible] life "Influenced by a dim mysticism which eluded all rules of human duty as it eluded all argument," in their love for the dialectic they lost sight of the application. A life made noble by their doctrine they easily comprehended, but they failed to ever show one. To them the circle typified the universal, omnipresent, all pervading soul. The triangle inscribed within, was the limited personal life, touching the circle only at that point where the personal life [illegible] innate, inherent. To round this triangle until it blended in the circle of the soul was their aim. As dreamers they succeeded. As living examples they failed.

Imagine for a moment our sense of personal freedom and liberty of man as the triangle. To bring the triangle [illegible] to the idea of Him who bade that all might live free, we must round out our irregular life, broaden and expand [illegible]

(2) [illegible] of [illegible] music from some fabled Utopia. The hallowed visions of the inspired poesy of the ancients caught glimpses of a mythical Atlantis, which [illegible] of their imagination was perfect beauty. [illegible] of a perfect [illegible] of a personal government [illegible] but [illegible] government is necessary, and not an individual government, but a government of individuals. Then is it right to subordinate the rights of the individual to the government? The government must stand. But if it cannot endure without the oppression of the man, let it fall.

On the island of Delos where the soft waves of the Aegean sea, and the softer light of the Eastern sun meet in delightful harmony, in a temple of the gods, before an altar of horns entwined inseparably together, there was formed [illegible] confederacy for [illegible] that with such a propitious birth the union flourished. But why? It is [illegible] but [illegible] understood that was that the individual was paramount to the corporation. Of course the confederacy of Delos fell. What government has not! Not many years [illegible]

(6)

[illegible] triumph it merges in the universal soul, the perfection of nature.

Robert E. Speer.

Woman in [illegible]

The social position of a nation's women is generally a sure criterion of its enlightenment. It is thus that woman's position is not unimportant in the discussion of Hellenic life. The female has ever been a feeble function in society, and Greece presents no exception. On some points, however, men are obviously agreed. As there were two distinct periods in Greek history, the Homeric and the heroic, so there were two [illegible] of woman. Of the former little need be said. Women then exercised money and peculiar liberties. Possessing much physical energy and much skill in the useful arts, no false pride or prejudice restrained them from consulting their capacities to the use of their families. It was an age of as pure simplicity as it was of complicated fable.

But we have to deal rather with the [illegible] Becker thinks that at this time "women were treated as a lower order of beings, neglected by nature in comparison with men, both in point of intellect and heart; unworthy to share the life, [illegible] to use, and fitted only to be a slave to men's lust and pleasure. In short, [illegible]

a head with more, indeed of course, access to the public concerns, and participation in the duties of the state, but still, second by, little below the men. Their real position will perhaps be found between these two opinions.

It will be well to consider the society of Athens first, and then that of the [illegible] states.

The condition of an Athenian lady is [illegible] difficult to describe than that of any other Greek. It is probable that the Attic woman occupied a comparatively high position. From the age of [illegible] they were carefully reared, generally by their mothers, in the seclusion of the gynaeconitis [illegible] building up than on the furnishing of the mind; Education subjectively meaning to them not so much the storing up of knowledge as the gaining the ability to appreciate it. At Athens women had not the social and [illegible] liberty of the Spartan women. Consequently the Athenian lady had none of the [illegible] comforts which characterized the Spartan woman. A woman was considered a minor all her life. She could [illegible] not take at the bidding or [illegible]

tion of man. Still in well regulated families, the supreme control of the household rested with the wife. She had [illegible] and to cook. She lived in seclusion in her own dwelling and was not present with her husband at social entertainments either at home or elsewhere. She had few if any legal rights, although she might bring a suit against her husband for ill treatment. From Xenophon we learn that ~~women~~ ~~that~~ women could write and discourse on household affairs; from Plato that educated women preferred tragedy to comedy. Hence the theatres must have been open to them, although from the coarseness and indecency of the comedies, they were probably frequented more by the Hetaeae than any other. These last formed a distinct class at Athens. Indeed, public opinion did not condemn concubinage. The Hetaeae, though never admitted to the best society were famous for wit, beauty and learning. Women were probably treated very affectionately by their husbands, although there must have been exceptions where there was a [illegible]

Polygamy probably did not much prevail among the Greeks. If [illegible]

known to them as a barbarian practice and as such would have been avoided. However a report like current among some writers represents Socrates with two wives, the jealousy of Xanthippe probably excited against him to try another. At Athens the relations between married persons were much more intimate than at Sparta. Thus Python*, an orator of the day, who like Falstaff and Socrates seems to have had a corporation unseemingly developed, once quieted an insurrection by a jocular allusion to himself and wife. "My dear fellow-citizens," cried he to the enraged multitude, "you see how fat I am. Now my wife is still fatter than I, yet when we agree one small bed will contain us both; but if we once begin to quarrel the whole house is too small to hold us." In fine, the position of the Athenian woman was not low. One effect of [illegible] is to [illegible] influence on women. But at Athens, excluding the Hetaerae, she kept herself noble and pure, respected and loved by honorable men.

At Lacedaemonian Sparta where women's influence would be least and where therefore there would be least to

* at Byzantium.

tempt her, least, too, for here he takes by a social place - we find her position lowest. The social status of woman here was the direct and legitimate outcome of Lycurgus' system. Sparta was nothing more than a camp, and the morals of a camp are never rigid. Nor was there found among the Spartan women any delicacy, self-control, reserve, or "keen sense of what is just and upright, of which none judge more accurately than well-educated women." The Spartan maidens received the same education as the Spartan youths. The same rough influences were around them: they came great nearly to judge of propriety, delicacy and decency by the same standard; distinctions and barriers of sex were broken down and the result was that woman lost her attractive, refined characteristics and became bold, brazen, lax in morals.

It is not pleasant to study the social condition of woman in the Doric states. She was about the same as at Sparta, - devoid of female modesty and gentleness, devoid of every thing which we esteem in woman.

In ancient times woman was considered deficient in the qualities of mind, body and heart which would

fit her for public life and for participation in the affairs of state. Perhaps, thus far the Greeks were right, that when they went beyond, and tried [illegible] of the sexes, or by strict confinement to draw her from her proper sphere, they erred. And the fair fame of luxury Greece has come to us, tarnished by its treatment of woman and its utter ignorance and disregard of the essential elements of her character.

R. E. Speer.

Excellent.

The latter half of the Seventeenth Century in England was not so rich in lovers of the truth as to have lost sight of John Locke even had he failed to perform his service for philosophy. The broader features of that half century are well known, to England's shame. The misery of brutal educational methods, of degraded social and political life, of gladiatorial contests which might have shamed a Roman, of prisons which Macaulay calls "hells on earth", of widespread immorality, impurity and religious infidelity — on all this misery society looked with profound indifference. A period marked by such insincerity, unconscientious and unscrupulous ambition as good men pray this world may never see again on such a scale. It is well described by the words Thucydides wrote of an almost similar period in Ancient Greece, "Reckless daring was esteemed stanch courage; cautious hesitation, specious cowardice; moderation, a cloak for unmanliness; candid consideration of all aspects of a question, inability to act on any.... Simplicity, the chief ingredient in high character, was laughed down and disappeared; and a spirit of mutual opposition, marked by a total want of confidence, spread far and wide." And sad-

dest of all, the king and his kingdom agreed, the one to the other. Every evil of the nation was reflected in the wretched character of Charles. Good old Izaak Walton's Piscator, aptly tells the whole story in a stanza of a quaint song, ending:

"Rich, hated; wise, suspected; scorn'd if poor;
Great, feared; fair, tempted; high, still envied more;
I have wished all, but now I wish for neither,
Great, high, rich, wise, nor fair; poor I'll be rather".

Somewhat as Socrates rose above the sophistry and general weakness of fading Athens, and as later, Cato set an example to Rome in her decadence, John Locke rises above the moral baseness and hypocrisy and the political insincerity of the times. Most men of scholarship or social or political position, combined the most abandoned principles with the most dissolute and disgraceful application of them. The cruelties of the times before the Reformation had but given place to crimes committed in another name and the toleration for which men had fought and prayed seemed as far off as ever. Locke's character set a noble example to scholars, statesmen and nobles, and toleration found in him a powerful and successful champion. He was born at Wrington a small village in the pleasant land of Somerset, in 1632. Little is known of his early

years but about 1646 he was entered at West-minster School, and after five years there, with South and Dryden as schoolmates, in 1652 he entered Christ Church, Oxford, and was con-nected in one position or another with the Uni-versity till his expulsion in 1683 by request of the King, on grounds fully explained by the character of the monarch and the wretchedness of the times. Oxford did little for Locke. The in-efficient and conventional questions of the Peripa-tetic philosophy disgusted him and in this con-dition he found a copy of the "Meditations of Descartes" which influenced his whole intellectu-al life; for at the least Descartes taught him the use of introspection and his first rule, "never to accept anything as true but what is evidently so." However, Locke's study of medi-cine rendered him good assistance in his phil-osophic work by the habit of patient observation and analysis which it taught him. In 1665 he was on the continent with Vane, the ambassador to the Elector of Brandenburg. The next year began his friendship with Lord Shaftesbury, - which brought him at once so much pleasure and sorrow. Locke carefully maintained this friendship that he might perform "that labors for the public good" which he regarded as a special duty pressing on each man. His life was not

a peaceful one - this boisterous and turbulent, and the composition of the "Essay on Human Understanding" was so interrupted that repetitions and inconsistencies could not wholly be kept out. After the accession of William Locke's life passed calmly and serenely, but under Charles he had been sad things. In 1690 the "Essay" appeared, - suggested by discussions in a little debating society where Locke and a few friends were wont to meet, and developed spasmodically during the twenty years or so preceding its publication. The "Essay" was the beginning of modern philosophy, for it demolished summarily those parasitical ideas which had checked its advance, and came as an inspiration to many minds, leading them on to a clearer and fuller light. The Sensational French School of the following Century claimed Locke as the father of their system, but Locke plainly says there are <u>two</u> sources of ideas, - sensation and the "perception of the operations of our own mind within." Locke occupied middle ground between the sensationalists who made man little better than a "superior hog," and the over-theological philosophers who considered the mind a reverential "inspired oracle", quite free from the vulgar conditions of education and experience. Locke's tendency and spirit in religion were somewhat rationalistic, but he avowed

never have sympathized with the rationalistic religious movements of the last century or even of the present. Locke's theory was idealistic as Berkeley legitimately showed, and so he was compelled to reach things by some other methods than the simple, direct road of the realists, "but when he reached them he held that our perceptions our faculties generally, our intuitions, our reason, are look to things." He was an experientialist holding that all our knowledge came from observation. M. Cousin of the French Eclectic Revelation-al school, in his lectures on philosophy has made many severe strictures on Locke, misrepresenting his teachings and much diminishing for Frenchmen the truth and power of his philosophy. Most of the faults found with Locke by the Frenchman can be explained by his misunderstanding of the Englishman's terms; for Locke wrote in the language of the day, loose and figurative, gaining a wider audience in his day, but greatly increasing the difficulty of understanding him. Stillingfleet with whom Locke had a long discussion, in one point at least had the better of his antagonist. Locke made the gratuitous supposition that for aught we know, thought may be among the possible endowments of matter, and the learned Bishop of Worcester replied "How then shall we

know that our minds or any minds are immaterial?" It must be confessed that Locke's system did not always explain what Locke himself really believed. Locke was a realist, and no rationalist or materialist, but his system had a tendency to idealism as it had to rationalism and materialism.

Lockes last years were spent peacefully. He wrote various books and essays, marked by the imprint of his noble character and liberal mind. His whole life he had been an earnest seeker for truth - one who loved truth more than he loved his system, and who worshipped God more than he reverenced man. Rationalism he had the strength of character to refuse the political career to which under William he was repeatedly invited, and to devote his great talents, practical and speculative, to search after light in philosophy. On the 28th of October 1704, Locke died in the house of his friends at Oates in Essex, thanking God that he had passed a happy life and had sought truth. "His death" wrote Lady Masham afterwards, "was like his life, unaffected, yet natural, easy, and unaffected: nor can time, I think, ever produce a more eminent example of reason and religion than he now, living and dying."

has been waged over terms. Locke with real hearty sincerity pointed out the evils arising from the loose usage of philosophic phrases and preached toleration and reform. During a long life he spoke with eloquent, loving voice, and not the least-far-reaching pulpit was the grave:— where the peaceful close of a consistent Christian life made philosophers cease for a moment from their struggles about finite and infinite, existence, body, space, substance, time, power, necessity and the other questions which like litigious Athenian courts they sat haggling upon, made them cease from their eternally sceptic and narrowing introspection — to take thought of God and for humanity and to weigh their if never, the issues of their acts and for eternity. A free, round man was John Locke: raising and humbling politics wherever he touched them, and loving, and lifting men to higher ideals of usefulness and attainment and to broader and loftier planes of noble living and high thought.

An excellent essay written in good style. Carlyle is not the best critic of Locke. The most thorough criticism is found in Green's introduction to Hume. Further study [illegible] his advancement [illegible]

Mr Edwin Arnold's "Light of Asia."

Lord Buddha the Prophet and the Christ have founded great religions and the East in first Buddha Siddârtha's shrine-coast has millions bow daily and amid the fragrance of the flowers of the East recently say, "I take my refuge in Buddha." From Caliphate to Caliphate hundreds of millions prostrate have cried to the Compassionate Compassionate out of the dreary Sunâh of the harsh Koran, "Thee do we worship and of thee do we beg assistance" A few millions faction to Man of Sorrows. The Buddhist puts his faith in Buddha's life the Moslem finds his hope in Mahomet's mission. To little band of men whose heart God has touched burst in the Master's love: faith, hope and love these three and the greatest of these is love.

In each of these religions whether it be human or the divine, there are things to be discerned only with the help of the opinion of the founders and her thoughts and a discussion of the Buddhist belief or of Mr Arnold's presentation of its teachings necessitates a temporary sympathy with the character of the teacher and the lives of his followers. For whatever may have to be said of the pearl worth of the stone which the poet like a skilled goldsmith, has set for us, there has been but little lack of art in the setting or in the production of the general effect. There is

on it, boldness breathing its fragrant odors as
ten thousand flowers: if he only knew it,
odors, heavy and deadly as the breath of
the Upas tree. And just as the elect it is can
warm and take up the journey, return only
the same of bewildering richness to the jaded
here many scenes glorious will cause to
make a score of master-pieces, yet whose
memory with us is indistinct and con-
fused. Such are the descriptions of Rajagriha
in Cross's Asian Jerome in the south and
Jagaca on rapt Rohânas bank in the
Eighth. Yet when of the first, which can
hardly be surpassed. The story of the Golden
when Buddâsha wins the sweet Gandhara is
so naturally and wisely laid that one is
almost tempted to believe that the Mineral
has translated some tourney of chivalric
days in Merry France, into the gorgeous
imagery of the East and placed rich King
Buddhâdana in a throne which Launcelot
or Richard might more consistently have
graced. Again, when Buddha was battling
for the truth in "Gangâ valley, where lovely
streamlets spring. Nilâjan and Mahâna, came
a temptation greater than Saint Anthony's and
the final loss it were.

There leaped from every deepest pit
The fiends who war with wisdom and the light.
Nor knoweth one
Not even the wisest, how those fiends of Mara
Battled that night to keep the Truth from Buddh:

Sometimes with terrors of the tempest, blasts
Of demon-armies clouding over the wind,
With thunder, and with blinding lightning. Then
[illegible] a [illegible]
Then glittering [illegible]
Fair rounding, 'mid hushed leaves and softened air
From shapes of witching beauty.

And the poet lavishes every art to tell of the temptation of Rama, Kama, King of the paradises. And he offers the wine of the temples in a cup golden, and jewelled and fair, and the flavour is rare and soothing and sweet, but there lurketh poison in the dregs for the reader no less than for Buddh. But the picture changes with Siddârtha's victory, and the long night over, dawn

"dancing down of gold into the glade
And touching with magic wand the stream
To rippled [illegible]

Bringing relief, from dark
Was no less sweet that freedom from the
Oppressiveness of the heavy, incense-bearing
passion quickening atmosphere of the house of
lovers.

Here large descriptive suggest, what the
total poem betrays — the promise of a beau-
tiful diction and rich imagery of words.
As when Buddha "rates not
The blazing globe roll down, nor evening glide
Purple and swift across the softened field."
And when the morning comes
"In rose-red radiance on the [illegible] peaks."

A white range clear, a widening horizon of white,
High as the herald-star, which fades in blood
Of silver, warming into pale gold, caught
By topmost clouds, and flaming on their rims
In fervent golden glow, flushed from the brunt
Vast saffron, scarlet, crimson and amethyst;
Whereat the sky burns offended to the blue,
And robed in raiment of glad light, the King
Of life and glory cometh!"

Or when we see

"A naked girl [illegible] laughed [illegible]
That chime light laughter round their restless feet."

The coast of a summer evening, with its reverent
hospitality and hope in the above, comes wonderingly
back to us in memory as we read how
others too have sat and had these thoughts
in distant India:

"By groves made green from some bright streamlet's wave,
Whose slopes are soft, and cool their fragrant shades,
And holy are the shrines of the spot."

Another of the peculiarly literary features of
Mr. Arnold's poem is his awful pathetic pictures
of the writing of the holy men who live in Rut-
nagiri's groves and hated the body for its sins:

"With slowly crooking joints and stiffened limbs
[illegible] from sapless shoulders like dead boughs
[illegible]

such a horrible [illegible]
in appearance, doubtless, as the ancient mari-
ner voyaged with. His pains [illegible]
in the story of "dear Kisagôtami" [illegible]
child and the teacher who himself was [illegible]

by the simple submission of her life and her holy hope in Him who leads to heaven. And again when the struggles for the Truth are over, and life's hard problem solved, Siddârtha comes home and as the city goes forth to meet him strewing the roads with flowers: and even the "base-borns, a fallen folk and poor" come gay and clean their outcast-huts for the Lord's coming.

This pathos which is the poet's trick-mark finds its expression often in tender little touches:— notes of pity; for

"Pity makes the world
Soft to the weak and humble for the strong."

and again of soft compassion, when

"On a day in the Wasanta time,
When silver sprays serving on the mango twig,
The Princess sate by the bright garden-stream
Bordered with lotus-cups.

Her side
Were worn with tears, her tender cheeks had thinned;
Her lips delicious curves were drawn with grief;
Its lustrous glory of her hair was hid
Close-bound as widows use; no ornament
She wore, nor any jewel clasped the cloth —
Coarse and of mourning white — crossed on her breast
Slow moved and faintly those small fine feet
Which had its roe's gait and the rose leaf's face
Bent and grew at the loving voice of him."

It is this pathos to which sometimes carries the poet away and makes some of the smaller pictures more dense and intense

goat, or when "the lover of the Buddh" tells the story of his Master's sacrifice in a previous cycle of his unending existence, to feed the hunger of a famished tigress and her cubs. "But have could have love doing of its kind, even to the uttermost!" And they are strange gods, also, who come once as a hooded snake and again as a grey, great owl. The love and credulity of the "lover of the Master" quite carries him beyond the limits of reasonable belief even in the capacity of the great Lord Buddha in his tales of the wondrous learning of the child, or of the kindness of the summer shadows in refusing to withdraw from the [illegible] of the young child's head, though the sun had hastened to the western hills. But extravagance is not to be separated from Oriental life and thought and it is fortunate that such minor keys as these are the only notes out of harmony. Mr. Arnold's success does not lead to a confusion of language or ambiguity of expression, or - of which there was more danger - the careless construction of rhetorical figures. Every thing is clear and clean on the waters of swift Rohâna, of which such perfect figures as these seem a fearless proof: "Mine ears

Thirst like parched throats to drink thine blessed words

No years chase blood-stained years

With cold red feet."

The wealth of imaginative concepts is unsurpassed and rich diction is used as other

things than those which glow with the beauty, truth, of poetic touch. Or in the Faerie Queen "Envy upon a ravenous wolfe she did ride, beneath his cankered teeth a venomous toade that as he forward ran abroad his chaw and his discolored garments yspainted pride of sin, concealed a snake wound round his body. So her comes Hate

With serpents coiled about her waist, which suck
Poisonous milk from both her hanging dugs
And with her curses miss their angry hiss!

The same vivid picturing power of scenes of horror or sadness or sorrow is seen when the Prince goes forth to see the city anxious to know what lies beyond the lofty walls and heavy gates "a hundred paire of wimmen cared dressed to meete" and in the midst of the beauties and bravery of the decorated city sees an old man

"whose shriveled skin, seen tanned
"Clung like a beast's hide to his fleshless bones
His eyelids red with rust of ancient tears
His dim orbs blear with rheum, his toothless jaws
Wagging with palsey and the fright to see
So many and such joy."

It would be strange if the great creator of language did not find some more where in a lyrical touch on the Quintessence and sure enough here it is in the Sixth Book where the nauch dancers of Indra's temple pass along and one such becomes a silver gauzy being:

"Fair goes the dancing when the sitar's tuned:
Here we the sitar neither low nor high,
And we wine dance away the hearts of men.

The string overstretched breaks, and the music flies;
In strings overslack is dumb and music dies;
Here we the sitar neither low nor high."

And we one of Mr Arnold's other book, "Indian Idylls," lies are numerous, fine lyrics.

There are many points of undoubted literary merit in the "Light of Asia," the credit of which fascinating conception we hesitate to give to Mr Arnold. He is a man of too wide learning and culture to have escaped the unconscious influence of many minds, and in some instances the music from the strings sounds strangely in foreign ears, the hands made the harmony

"Namarupa loses form
And name and bodiment, bringing the man
With senses naked to the sensible
A keeless mirror of we shows which have
Access to head." sounds much like the great mystic of the Brahmin's art
The influence of Keats is apparent and Shakespeare's is seen elsewhere than in the description of State. In India too the mill of the gods grind slowly, but succeeding sure, and justice travelling with leaden feet, strikes with iron hand: for retribution
"Knows not wrath nor pardon; mite, dust
Its measure meets, its faultless balance weighs

times are as nought: tomorrow it will judge
Or after many days.

Deferring for the moment the discussion of the [illegible] debt [illegible] to the Christian Scriptures, his literary debt is no slight one. The stories of Ahasuerus and his Queen Esther of Daniel in captivity of Jonah of the visit of the three Wise Men to the lowly manger in Bethlehem, of Christ sitting on the Mount and teaching many of the way to Heaven without whose knowledge not a sparrow falls, are all translated into Indian imagery and robbed of the spirit of earnest, spiritual faith to be filled with the breath of a tempestuous hope. But the moral debt is greater still. Aside from the help the Scriptures have been forced to give him in in forming his conception of the character of Buddha, he has borrowed much to assist in depicting that character and in the exposition of his teachings. These verses seems to illustrate:

"That which ye sow, ye reap."
"Hardly good seeds find
Soil where to take root and sprout:
"This is peace to
Conquer lust of self and lust of life
To tear deep-rooted passion from the breast
To stifle the inward strife."
"For countless wealth
To lay up lasting treasure
Of perfect service rendered, duties done
In charity, soft speech and blameless days:

Those rich stores not fade away in life.
Nor any death disperse.

Even moral sentiments which Mr. Arnold does not speak through the mouth of Buddha and which therefore cannot be claimed as un-Christian in origin, nor have that claim justified on the ground that Buddhism in many respects nearly resembles Christianity – even these are plainly the outgrowth of the poets life under Christian influences and in thought longing to the true Master. "The boards of darkness in the Brahmin Crypt and cried out as fear and hatred cry as lust and avarice and anger creep In the black jungles of man's ignorance."

And here is a trace of a deeper knowledge than India boasted of:

"No stars our souls lit quiet clear with blood"

And here a breath of noblest liberty:

"Take heed that no man being 'scaped from bonds
Useth bound souls with boasts of liberty"

But it were unfortunate for Gautama's fame if the trace of the Christian ended here. Buddha came as a man, lived as a man, died as a man, and during life taught as a man who had entered the secret place of the Highest and thence borne off the richest treasures of truth to quench the thirst of parched humanity. As Buddha is made to say: "There is hope for man only in man."

But even as a man, Mr. Arnold claims that his personality is "the highest, holiest, gentlest, most beneficent, with one exception, in the history

of thought." And if the impression of him which the poem attempts to convey were true, we should be tempted to accept the judgment. Then, the travelling merchants, anticipating by some days his arrival home, speak of the sweetness of his character to Yasodhara.

"Lo! he is well, as one beyond all ill,
Uplifted as a god from earthly woes,
Shining with risen Truth, golden and clear.
Moreover as he entereth town by town,
Preaching those noble ways which lead to peace,
The hearts of men follow his path as leaves
Hoop to wind or sheep does after one
Who knows the pastures."

Again he bows in meek submission to his father's care to bring him home:

"Surely I should go!
It is my duty as it was my wish;
Let no man miss to render reverence
To those who lead him life, whereby some means
To live and die no more, but safe attain
Blissful Nirvâna."

And when he comes unexpectedly approaching as a hermit beggar, clad in his yellow cloth, begging at each hut-door:

"Taking the granted dole with gentle thanks
And so as gently passing where men gave."

One heart is apt to soften a little and "a lea stand in the sea," as Robbie Burns would say, sympathizing with the lovely self sacrifice. And when the king a-gilt repeats his request to his name, there comes clinging to

our ears messages from distant Galilee of how one who seeks the Truth must take up his cross and follow, forsaking father and friends, kingdom and lands.

The life of Christ supplies much beside the character of Buddha. Mr. Arnold read how Jesus folded his robes in his bosom and Gautama straightway becomes a shepherd of the sheep; how the Son of God taught the divine law of God so that we might understand and forthwith Sakya Siddârtha becomes a teacher of the law of good; how Christ sent forth the seventy to preach, to teach and to heal and Buddha at once, sends out his band of sixty who should lead men into the path, teaching "them evil, follow good; hard scorn over they see. This is the Way."

And so nearly does we think they come to truth and so similar is the struggle in our lands between truth and its perverted forms that they seem almost at the perverted life of Rome:

"Reputation comes rattling of iron feet.
Silabbat-paramâsa, sorceress.
Draped fair in many lands, as lovely Faith,
But ever juggling dark with sky and fragrance.
The keeper of those keys which lock up Hell
And open Heaven. 'Will thou dare', she said,
'Pass by our sacred books, dethrone our God,
Unpeople we the temples, shaking down
That law which feeds the priests and props the realms?'"

But in this half-Christ-likeness of Buddha we are not ready to admit that like Arnold's fancy

is not stronger than the fact, and his faction touch beyond the possible touch. We can close our eyes and build fair temples, each stone beautiful as Parian marble and the whole fitted perfectly together, though no man hath touched it with tool or hammer, but the light of day shows that we only dreamed. So while we dream Mr. Arnold may wave the magician's wand for us but when the night is over and the light comes he must be beaten. So we deny that there is nothing to mar the "perfect beauty and tenderness and spiritual perfectness of this Indian teacher", for "the Lord looked down from heaven, - and there was not one righteous, no not one." Buddha was a great teacher. Had he not been, one third of mankind would not today bow and lay at their wings to him: but he is a greater teacher and we turn from Buddha because there is no help for man in man, but only in God, and we were not born from the light and warmth of to seem to do in dark despair by the light of a star.

For we see the facts all plain over the hopelessness of Gautama's teaching. We may maintain that a third of humanity could ever be brought to believe in blank abstractions or in Nothingness as the issue and crown of Being, but a third of humanity has had worse belief than that, and to the western mind abstraction and nothingness are as

the essence of this religious system. To be sure it is built on a quasi-realistic basis for it is Doubt who tempts Buddha thus:

"All things are shadows
And vain the knowledge of their variety."

And it is utilitarian in a certain sense too:

"All things are ruled according to the rule
Of Virtue which is beauty, truth and use."

But these principles do not save Buddhism from the most hopeless helpless despondent despair. The believer is to commune with a god.

"Sadless and sedate,
Passionless, calm unpolluted"

His only hope is that his soul may end in God, "the peace eternal, where the silence lives." His life is a little dream rounded with sleep: its noblest end to learn

"The secrets of the silence where all cease
The secrets of the gloom whereto all go."

"The Karma is the total of his sin
Which is the things it did in knowledge or had
The 'self' it came."

It self created, self bounded character controlled by the spirit of one Saviour, Redeemer or divine friend.

"Which heinous delusions must be sought"
and though "the law of the Master" says in Buddha Gospel

"That wisdom which hath made our Asia mild"

and gives

Our Asia light that she is peaceful;

the truths of science and of history do rigorous-

by deny that Asia now is mild and has a light which she is beautiful? Can light come out of the silence whence all come, or out of the gloom whereto all go? and hath any man hope in himself? Or can we further sympathize with him who teaches instead of the honor and dignity and worth of life that we showed "Be not mashed!

Life which you think is long drawn agony:
Only its pains abide: its pleasures are
As birds which light and fly

Ache of the birth, ache of the sleepless days,
Ache of hot youth and ache of manhood's prime;
Ache of the chill grey years and choking death
These five years future time.

Ask of the sick, the 'mourners, ask of him
Who totters on his staff, bow and forlorn,
"Reach then life?" then say the sake is vain
That accepted, being born."

For him "life is a dark dream" and "life is woe" and life's dark voyage over, the soul goes "Into Nirvana. She is one with Life.

Yet lives not. She is blest, ceasing to be."
And not to be is nothing new. The wonder
and Cause of Being and the is the hope
which Mr. Arnold has written one of the most
beautiful poems in our tongue to hand
out to men. Is he then a poet? He has
learned quite well the richness of our good
mother tongue. He evolved some kind of

it disposes the wealth of the world's best thought and has once adopted it; but a poet is a poet, because an old Jewish Rabbi says "he is a poet;" which means only that he is measured not by the standards of powers of versification or mental culture, but in wealth of deep heart, spiritual and moral temper and true sensible sympathy beyond the price of rubies. And we doubt whether Mr. Arnold is richly enough endowed with these. The long roll of illustrious names from Homer downwards testifies of the shallowness of sentiment and the lack of depth of heart, but then the story in Orientals and the poet seen of India has effaced the image of the Creator from the hearts of her people and wrought the garments of a slovenly but extravagant religiousness into a gaudy drapery to shadow but not conceal the sensuous outline of the beauty of her daughters, to allure to weakness the manly sensibilities of her sons and to mark her children, with the cross and seal the blessing of pain and of shame. And this whole atmosphere pervades the lays of the "Light of Asia", inviting to sensuous consolation and lures of charity by the enticements of beauty and of love, urging to heaven by the paths of earth and issuing in a criticism for the sincere and sensuality and immorality for the unfaithful. And, as it now has our features more attractive than another. It is by now this is the open secret of the Tale — the breath

by desire not death was it, not a
light which dies is beautiful. Can light come
out of the silence whence all came, a soul
of the tempestuous East, finding expression in the
soft lines of the character of Gautama, Prince
Siddartha styled an earth, and in the lives
of the people and their religious hopes. And
if there be one lesson to be drawn from
the fire of the burning zeal, it is of self
mission and self-sacrifice not for him who
gives India light that dies in death, but for
Him who hath brought us out of the gloom and
will lead us safely through the silence, and
for whom the "light of Asia" will have brought,
if it leads a single soul to deeper, earnest
devotion under the dictates of the better faith,
in the spirit but not the involved beliefs of
these closing words:

"Ah! Blessed Lord! Oh, Mighty Deliverer!
Forgive the feeble script, which dark too wrong,
Mentioning well little with thy holy love.
Ah! Love, Brother! Guide! Rough as to Fear!
I take my refuge in thy name and Law
I take my refuge in thy Law is good!
I take my refuge in the Order. Om!
Dew on on the waters! — Rise, Great Sun!
And life my leaf and mix me and in one.
Pass from false shore, the deaving Cover!
The dewdrop slips into the shining Sea!"

Very well written. Your critical statements is
discriminating. Which note notes that
you considered Emerson's influence in
the writings of Mr A. This is more
apparent than that of Whitman.

Your style is very graceful & with lasting
in strength. Later you would do well

Mr. Edwin Arnold: "Light of Asia"

Robert Clear & Co.

Carlyle's Latter day Pamphlets.

"We can not look however impartially upon a great man without gaining something by him. He is the living light fountain which it is good and pleasant to be near; he light which enlightens, which has enlightened the darkness of the world; and this not as a kindled lamp only, but rather as a natural luminary. Shining by the gift of Heaven: a flowing light fountain, as it was, of native original insight, of manhood and heroic nobleness, in whose radiance all souls feel that it is meet with them"

Thomas Carlyle.

Robert E. Rees.

Nov. 30, '87.

Man's two fold nature finds a true reflection in the placid waters just beyond the billows and the surf of the seas of histories. It is so in the history of the state, where the living organism shows forth the higher and the lower life, in double form, the summation of the little elements of unit life which make the creatures. So also in the history of thought where the free reflection goes beyond the energies, in the peaceful quiet of communion with high thoughts are this in fortunate for us who need some clear ground to stand upon and therefrom get our bearings in these wide fields, "sometimes somewhat dismal to wonder in". Perhaps this principle of reflection will hold true further in the variations of character and thought, as men pass from the period of the lower life when youth is strong to those latter days when life begins to grow less fast and unused in the presence of a Brighter, and to make ready for the entrance into the brightness of the presence of the risen Hero. By his acceptance of this principle - necessarily true of life let Thomas Carlyle, as we are to study him in these latter day Pamphlets, be judged: not with a charge of condemnation, but with accents of reverent and sympathetic sympathy.

"History is a mirror of this double sea. Every Epoch has two aspects one calm, broad and solemn looking towards eternity; the other, agitated, fretful, vehement and confused looking towards time."

In the ordinary life, these epochs occur the latter, first; the former, last. Carlyle's life was marked by precisely these two epochs in precisely this order in time — the one a strange calm, broad and rough and deep, solemn; the other, vehement, and confused, looking very much toward time, and petulantly complaining much because "time" was found somewhat different from what it ought to be, and somewhat unwilling to become otherwise.

Likewise, the general tone of the twilight productions of Carlyle's, which he called the Hallelujah Pamphlets, as well as the more specific doctrines taught therein, are what we might have expected the strange ideas of his early life to have developed into, in obedience to the statute law, under the influence of his peculiar temperament and combined its growth. Most the mysterious and wonderful and worthy things are there we call books. And the Pamphlets published in 1850, above their value as proposing remedies for political and social evils of the times, have much value as throwing a light fuller, if less fair, upon the messages which Carlyle felt within him were of the stamp of the divine tidings which his Heroes bare. To most men, then and now, they have a very human power, not such as lies in messages from heaven. They were written at a time in Carlyle's life when he was not able all fit to write a brighter or a holier message. His mother's illness, unpleasantness with his friends, domestic sor-

rows and public disappointment and disgust, combined with a rather which a contemplation of Ireland's woes must bring to every thinking man, rendered him capable of only such feeling as the Pamphlets not alone betray, but also widely proclaim and advertise. Half sick, half despairing, Carlyle turned to the "masses of written stuff he grudged a levee to burn," though he had them "worryish, every word of them;" and began to speak to men as in "The Present Time," he makes his new prime minister speak, "Vagrant Lackaloo, fool ish most of you, criminal many of you, miserable all, the sight of you fills me with astonishment and despair. The question, what to do with you? is like to break my heart." The men of the generation quite naturally objected to this sort of address so Mr. Carlyle set about answering his question, "What to do with them." First appeared an "Occasional Discourse on the Nigger Question." Then followed the eight Pamphlets, "The Present Time, Model Priors, Downing Street, The New Downing Street, Stump Orators, Parliaments, Hudson's Statue, Jesuitism." There was much cause for the reforms pressed in the Pamphlets. There was little cause for the vinegar and spices with which the dish was served.

"It was the hey-day of the commercial School of politics, with its cash book and its calico, its prescription of sentiment, its abandonment of the colonies, its general tendency to ignore the duties and abdicate the functions of government. Opposed to this, Mr. Carlyle stood, sincere, earnest and vigorous, and yet as he says of his [illegible]

epoch of history, somewhat "agitated, hasty, vehement, and confused." With all his power, he attacked the "Present Time", the "time" that then was, with its shams of false beneficence and humanitarianism, red tape and political balderdash: attacked it somewhat vituperively, it is safe to add; for he had no adaptability to the classes he was to keep in those present times. Indeed, in the face of his "veracity," how could he adapt himself to what he conceived to be false, absolutely contrary to the "Divine Fact"? Most good men have preferred as the "Divine Fact" to rule their lives, the law of love. Carlyle found this not quite the manly and heroic fact he needed for his worship, and made his "Divine Fact" something much alien to what in these modern times, we are wont to threaten criminals and evil-doers with.

To apply the test, then, to the Latter-day Pamphlets, were they of any real assistance to his times? If they failed in this, they must concern us little more. The two great real, practical evils which Carlyle had to face were the conduct of office, in high places and in law, by a pampered ruling class, virtually ruling: and the slow growing, sullen faced, wide-prevailing honesty in the mind were bewildered by the evils of bureaucracy in government, mismanagement of the colonial interests, abandonment of high political views before resolute but misguided opposition, and the seeming destruction of what was best in British character by the prevalence of hypocrisy and political, social and religious shams. The problems of emancipation and enfranchisement, protective tariff or free trade,

and see the complication of social machinery made the consideration of the sorrow and squalor of existing poverty most nigh unbearable on the heart. To the removal of these two evils, Mr. Carlyle addressed himself: offering as a remedy for the first the recognition of "veracity" as a guide of life; for the second, the organization of labor by the state, by a highly centralized system, forming out of all the unemployed and the slovenly employed, regiments of labor under state control. Private regiments under private capitalists might co-operate until all were employed. Those who with all these opportunities refused to be unbound from poverty's chain might be cleared out by the quite prosaic method of shooting. Could "veracity" have been implanted in the national heart, and could all the machinery for this great labor organization have been successfully contracted back evils might doubtless have been eradicated. But to the accomplishment of these ends, honest and intelligent men were necessary, and that begged the whole question, as the object of the two remedies was to produce such men:- the only ground for the existence of the evils and the proposal of the remedies being as Carlyle insisted the utter absence of such honest and intelligent men and so appears the absolute impracticability of Mr. Carlyle's scheme. But encouraged to proceed to surmount the obstacle there was born to every generation a leader who first dwelt a time of need, was "noticed" and given by Providence to assist him were more "noticed" to whom divine messages had been given. Which

they must speak, or do, or live, and if these messages could not be delivered orderly, then "noble souls", forsooth, would betake themselves off out of this world and leave it "to go to the dogs if it would"; even as Robert Burns, "the thunder God", not given a chance to deliver his message in Parliament, "departed early, as was rather fit of him, then in the noon of life, somewhat weary of gouging ale". laments Mr. Carlyle somewhat pathetically and quite ridiculously. Granted, however that these souls were given to each generation how were they to be found and placed in power? It could not be by might, for existing rulers were too well established. Nor could it be by universal suffrage; for from the very first, Mr. Carlyle was here none of this "red-republicanism" of democracy. And so for sending them by limited suffrage, with land in real and threatening charges he summarily embraces that idea. Besides what reality would there be in election by suffrage, when begging the question again, we inferior, ignoble ones are bound to say to "their nobles", "we do not quite understand thee; we perceive thee to be noble, and wise, and bigger than we, and wise logically below thee. (I surrender my liberty of conscience and freedom of action, thus sufficiently absolute to justify a return to the times of feudal princes, subject vassals and obedient serfs, which civilization has been supposed to have left behind, and the spread of Christianity to have rendered forever impossible.

Mr. Carlyle's Christianity however, differed somewhat

from that of Him who spoke peace to the troubled waters in Galilee. Mr. Carlyle attained his not from a simple, child like trust, but as Mr. Taine says from "a faculty for perceiving the inner sense of things, and this disposition to search out the moral sense of things". This was not Christianity at all, but a broad and yet narrow, symbolical, German religiousness, - quite free from all notions - which are at bottom knowledges - of a personal God. And Carlyle does not vindicate himself when he says, "There is but one thing without honour, matter, vile and eternal blindness, barrenness, inability to do or be, insincerity, unbelief. He who believes no thing, who believes only the shadows of things, is not in relation with nature and fact at all." As for what his idea of the real is, we read, "This fair painted vision of creation we name the real." But there is not much reality in this. "In accent from that "Worship of Sorrows? The Temple thereof, founded some eighteen centuries ago, now lies in ruins, overgrown with jungle, the habitation of doleful creatures." The only reality we can get from all his words is this, "the true religion of a man is his practical Hero-worship". "All conceivable Scriptures, Bible, homilies, liturgies and litanies and Rational and spiritual law books for a man or for a people issue practically here. The upshot is that essentially you are not wrong to any thing; you need be unanxious tolerably about all and are in the way to interpret more what the voice of its Maker is." The essential of Carlyle's hero is might and power, combined of mind and [illegible]

much more of active success in the world. Combining this with the words just quoted, there is difficulty in reconciling this "true religion" with the words of One who said, "My kingdom is not of this world." But Carlyle is "looking now towards time", and in the "New Downing Street" he says, "Thou shalt have a voice command of men, thou shalt be wisely commanded by men - the summary of all blessedness for a social creature here below." The law and the testimony speak otherwise - that it is better to minister than to be ministered unto. The belief in the inspiration of humanity was the strength of this creed carried beyond its bounds; its belief in inspired men, the legitimate consequent of the first, was its weakness. His high worship of the hero led to scorn for average humanity, and his personal character bore traces of this scorn. His life was modelled thus not on the principles of Christianity, but on a mythic idol-worship. As one of his admiring disciples, "he was a Calvinist without Christianity." He had a strong conviction of a state of Divine bounds, but he grasped blindly and felt vaguely for its source. He believed in a righteous Ruler, in a universal Spirit, which made his faith almost as strangely Pantheistic as it was Puritan. His life was of the age of doubt, but his doubt rendered clearer and holier, the visions he had nearly caught, and in the long fight he fought resolutely, as it is wise to do, when we must fight at all. He saw life as a warfare and a race, even caught glimpses possibly of a crown.

but clouds obscured the crown. Like Seneca, seeking also for the light, he lit his candle and wrote by the dim twilight of the stars, while he had but to draw the curtains and admit the glory of the sun.

To tread once more on solid ground, there were two points in his views of life worthy of careful thought. His characteristic expression for that virtue which may be regarded as the seed of all excellence was "Veracity." By it he did not mean the truthfulness of speech which the term generally signifies: it is far from easy to see what he did mean and it is far from certain that he was consistent in his use of the word. He meant "the power and the will to look behind the veils and curtains that drape realities and to grasp the facts of life." - the course of thought ruling the course of action opposite to that of Mr. Carlyle's opponents whom he describes in one of the Pamphlets as "like the Irish peasants, moving warily across the sinking floor, the timbers of which were already giving way, and carefully clinging to the side of the wall where they feel themselves least in danger." In this "veracity" was the power of most of Carlyle's philosophy. Allegiance to it led men invariably to moral success. He did not mean to say that success was the measure of a man's work, and yet that is the general teaching of his words. He intended to present the success-giving and strengthening belief in the power of belief apart from its truth, and when he presented "veracity" as the cure for the force of the two great evils the Pamphlets seem to have been written to antagonize, he meant to establish

one ideal in men's hearts which would lead them to uprightness of life and conscientious fulfillment of every relation of society and state.

The other remarkable point in Carlyle's views was his inconsistent idea of labor and laboring men. He was the first writer to give adequate expression to what every workman, needing not to be ashamed, has felt — the sacredness of toil. Yet it was a strange blindness that kept him from seeing that the harshest and most galling chains bound not black but white slaves; and that the compulsory labor system he advocated would make all labor infamous and all trade in work impossible. Taking away the Pamphlets, the record of his life is clear, and we rejoice with him who says, "Unknown to me in the hard hand crooked, coarse, wherein notwithstanding lie a certain virtue inalienably royal as of the sceptre of Hero, King."

As to Carlyle's literary style, it is not for critics to say it is like a strange region, jungles and tangled trees, ice fields and glaciers, with great yawning chasms, the whole covered with the pure robe of nature's wintry whiteness; and yet here and there are terrible volcanoes with molten matter and lava, and fire and heat and thunder — a very strange region, which, quite passing beyond criticism, demanding much admiration, and from some too prosaic, practical men who fail to get the ice in houses and make lumber out of the trees, drawing some sharp reproof, rather cruel. The Pamphlets show only the exaggerated style of the book of this author's prime. Not much cheerfulness here;

Yet it is the same man now who before spoke, "Give us the man who sings at his work." The words are not all beautiful. "Windy twaddle" are not pretty words. They rattle and clang somewhat. Yet it is the same man who before uttered here in the dirge, "God gave you that gifted tongue of yours, and set it between your teeth to make known your true meaning to us, not to be called like a muffin man's bell." It is after all only the hardly dying and rather discordant echoes — the mountains are so rough and high, and the ravines grown very tangled with the forest growth that they mangle the returning sounds — or, to speak out, he sang before, and the meaning of the heart song is ever deep, so deep that perhaps the hidden meaning lies here — "it is a kind of inarticulate unfathomable speech, which leads us to the edge of the infinite and lets us for moments gaze into that." And perhaps Mr. Carlyle makes sufficient defence in these words from the "Sterne Orator," "If the gifted soul be not of a lachrym nature, be of vivid, impatient, rapidly productive nature, and aspire much to give itself sensible utterance, — I find that in this case, the breed it has in England is narrow to an extreme; it knows nothing more than ever appeared itself, for the like object, in this world before."

It seems, then, to be best to be applied to Carlyle's Pamphlets, — did they accomplish any good in the state, leading to the enactment of righteous and beneficent laws, and the greater prevalence of purity and nobility of public and private life. Mr.

Carlyle's influence was so great so complex, so intimately entwined with the life of his times and the results of his influence were so deeply felt in the times that came after him, that it were vain to separate the good the Pamphlets may have done from the great service of the man's life as it were unwise to seek the harm their impetuous and bitter utterance may have done him. He advocated Reform Bills and Factory Bills, measures for more general and liberal education and many other reforms which the times he condemned took up and completed not by unpractical search for "Nobleat" and "the Noble", who could never be found, for they existed everywhere, but by all men's coming to appreciate the responsibility of government and the nobility and sacredness of life.

We can not recognize Mr. Carlyle's message as in any sense divine. The last and sufficient divine message had come centuries before, and lived among men in what he was pleased to call the "Temple of Sorrows". But he showed up that the sense of co-operation with God was the indwelling privilege of any race or any age, that the atmosphere of all noble, vigorous life, whether of nations or of men, he can never forget that of all great men, Mr. Carlyle has had least sympathy with the freedom and liberty we have in these "latter days" and this "present time." But putting every quality into the balance, though we have thought most on the peculiar qualities of the Latter day Pamphlets, where there is so much less to be condemned,

let us measure the forces well. Turning from the pages where the evening twilight fades, to the books of the radiant noon tide and the morning, with admiring thankfulness we recognize one who raised man kind's ideas from the dust to the eternal stars. and gave us good assurance in the casting of our acts into this ever-living, ever-working universe. And often from life's rough, dusty road, we turn aside to lie near this cool, clear, rushing fountain, choked somewhat with stones we can not move, and as the morning sun rises up to noon, we quench our thirst, and rest in the refreshing roadside shade. And as the mid-day glory falls to it settling in the enchanted chambers just beyond we hide our face the heavy doors of our lives again upon us, and walk forth freer and stronger on our way, because we see that we must toil to make men better, and the world is fit abode for heaven."

[illegible] criticism of the Pamphlet [illegible] Dante's immortal [illegible]. The [illegible] of Carlyle is good and [illegible]

[illegible]

In a time of great mental awakening, of unparalleled scientific discovery, of tremendous increase of wealth, and consequent increased enjoyment of material pleasure, when old faiths necessitate incommodious deductions and old beliefs impede the readiness with which men may embrace new things — it is natural that old beliefs should be held lightly and old faiths subject to convenient change. The unsteadiness of allegiance to any fixed body of principles consequent on such an intellectual condition discourages judgment from creation, and leaving men with a fascination of mind without a burning conviction of heart forward then has a tolerance of — in all what men a irreverence a irony upon those who stand upheld. And as the various interests of human life are more and more organized and co-ordinated, a spirit of mind which characterizes any large body of respected men spreads rapidly over every sphere of thought and action. It finds issue here in a new development of political or social theory, here in a new attitude toward scientific accession, here in finer literary judgments and artistic appreciations, here in a new fashion of the religious life.

The metaphysical basis of our religious tolerance is unquestionably found in doubt of the adequacy or validity of positive creeds. The unconcerned [illegible] of minds [illegible] for years in the [illegible] and continuously discovering that he and [illegible] are

insufficient. has naturally led [illegible] [illegible] to [illegible] [illegible] confidence in the mind. It has led [illegible] [illegible] [illegible] to [illegible] the [illegible] with a conscious [illegible] [illegible] [illegible] [illegible] [illegible] into the religious [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible] of culture who have contributed to the growth of [illegible] liberalism. The chief characteristic of modern culture is that it invites to a conscious conduct of life where goodness is no longer the prime object: another standard of morals is instituted in which the [illegible] [illegible] not justice and truth but a set of artistic [illegible]. The religion is acceptable to the [illegible] of this new culture [illegible] as it [illegible] as a motive and a field for [illegible] [illegible] [illegible]. It is [illegible] that such religion [illegible] be [illegible] and yet quite as potent as [illegible] [illegible] notions of science or [illegible] ideals of [illegible] [illegible] [illegible] [illegible] [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible]. It was [illegible] by [illegible] as [illegible] [illegible] to the [illegible] [illegible] of humanity [illegible] [illegible] the [illegible] [illegible] of [illegible] [illegible]. It was [illegible] [illegible] [illegible] [illegible], and as [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] to [illegible] [illegible] from religion [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] to [illegible] to [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] religion. Science must learn that its limits are in phenomena and cease endeavoring to apply its rigid certainty to the moral nature of mankind. Within phenomena it must observe its method — implement of purpose directness of aim, thoroughness and fearlessness. If dogmatic certainty of a false liberalism in science which should be tending over religion also cease in this manner to avoid it. And other points will be gained in the substitution of intellectual for independence, in the conjunction of a deep reverence with the fullest charitableness, and in increased [illegible] faith of purpose and of life. Certainly moreover, there must be something more than refined sensuousness, or intellectual attainment or the possession of strong reason. There must be the habitual development of all the faculties of man, neglecting none, on the account of having the moral powers of human nature, have potentially contributory bearing shown in it which is capable of growth. And our conceptions of religion thus must take us to note for it the dawn of the consciousness of immortality, that in it human life, taste and [illegible], that be it science and philosophy, human moral [illegible] deviation towards religion and practice; all become [illegible] impure, secure, creative; indeed, continual [illegible] making; [illegible] a [illegible] progression; [illegible] life: and [illegible] the [illegible] of great [illegible] and [illegible] [illegible]

If the student [illegible]

would only be natural [illegible] of human knowledge [illegible] of common [illegible] [illegible] which are associated [illegible] [illegible] spirit of [illegible] lines.

The [illegible] of [illegible] and [illegible] [illegible] deterioration of their children, — these things are noted and brooded over by men who are steadily being brought [illegible]

and with other [illegible], and [illegible] [illegible] [illegible], the [illegible] of [illegible] and intelligent [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], the [illegible] not only [illegible] to [illegible] [illegible] of the [illegible] but [illegible] and [illegible] it, [illegible] [illegible] [illegible] on the [illegible] of a [illegible] of the [illegible] of the [illegible] [illegible] that [illegible] [illegible] in a [illegible] [illegible]. The [illegible] [illegible] [illegible] a [illegible] but the [illegible] [illegible] [illegible] [illegible] [illegible] and it [illegible] [illegible], [illegible] [illegible] the [illegible] [illegible] and [illegible] [illegible], when the [illegible] [illegible] in [illegible] [illegible] again to a stable [illegible] [illegible].

[illegible] the [illegible] [illegible] in a [illegible] [illegible] [illegible] [illegible] and [illegible] in the [illegible] [illegible] of the [illegible] of the [illegible] [illegible] it would be [illegible] of [illegible] [illegible] [illegible] a [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] of a [illegible] [illegible] a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible] [illegible] the [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of [illegible] [illegible] [illegible] of [illegible] [illegible] in the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] when they have interfered with the [illegible]

[illegible] can not [illegible]

[illegible]

[illegible] and and [illegible] Such an attitude will not [illegible]

[illegible] It is [illegible]

[illegible] is no whit preferable to the attitude of faith. I [illegible]

holds the promise of things to be. But the liberation of today, by [illegible] [illegible] of progress, [illegible] are free. For both progress and human life demand fundamental apprehension combined with a responsive enthusiasm of heart. This enthusiasm comes upon us as we are [illegible] heart to heart with the memories of the past [illegible] [illegible] [illegible]

As we feel upon our brows the fresh breath of a new life and the widening future, we turn to you, the Trustees of this Institution, with the true confidence that [illegible] [illegible] [illegible] [illegible]

[illegible] It bears the fragrant memories of [illegible] to you, for instruction that was catholic but uncom- [illegible] this we believe all those who come after us will receive. May we wish that they shall be led also, as we have been

the years as they come make

precious we see, a centre at once of intelligence, of illumination and of faith, and [illegible] throughout the land.

We must take our last farewell hour of you, who have been fellow students with us here. The duties which were once ours have largely become yours. The machinery of college life of which we were once movers is yours serene now. May you take it as a solemn trust! May you remember that the college is in a true sense a moral personality depending for its health and soundness on every member of it. May you make it what it may be made - a power for good among the colleges of the country, lifting every branch of inter-collegiate intercourse with the high minded and generous purpose of mutual happiness. And as you do to others that we have failed to do may it help you to know that you have with you in it the heartiest sympathy of those who today bid you farewell.

Classmates of Eighty-two! This hallowed place hands us on its acorn for the last time today. Never again will it be as we meet as we are met now. Inexpressible memories fill our hearts. The sweet scenes which are fading behind us found to hold our view once more. The message which they send us falls freely upon each heart. If it be true that every one who has made the acquisition of a judicious and sympathizing friend, has doubled his mental resources, and are henceforth an invincible company. We have long been fellow-students together. Let us now cease to be fellow students together, or we

go out to our work. If we be true men we shall together study the problems which confront us: and shoulder to shoulder, hand heart to heart we will work them out to perfection. The tendency of our times in every department of life is to liberalism so rash as it is unprecedented. The sentimental element of belief has been driven out by the incessant changes in intellectual assent so that conviction has become rare and enthusiasm reprobate. And this gospel of liberalism is offered us as the proper faith for an educated man — a faith fere! say rather, to lash flashing over the grey of despair. The clear duty of the educated man and of every man is to form intelligible judgments, so far as possible, from independent thought, elsewhere on the best authority and to adhere to them with an emotion born of conviction and proportioned to the intellectual evidence on which they rest. And as long as that basis stands secure, so long will the cries of a false liberalism sound for us in vain. We go, therefore, into a field white to the harvest. We are to go with earnest feeling. Let us not part with any false sentiment. But neither let us underestimate the sacredness of the hours. It is beyond measure of value we are being severed forever. They may not concern others. But they are ours. Each life of us bears the impress of every other life and the union of such influences is indissoluble forever. The day when these ties were formed has drawn on to evening. The twilight deepens

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into shadows. Every thought and impulse is a memory and an anticipation. I think I catch now a glimpse of the long streamers which mark the dawn of the new day. I catch the voices of a louder turmoil. Patience! And on the sound of warfare pass us let us go out to our labor, realizing each one to play the part of the scholar and the man.

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